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VOLUME I

The

NUMBER 1

Quarterly Journal

of the

Society of American Indians

"The honor of the race and the good of the country shall be paramount"

JANUARY—APRIL, 1913

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The Quarterly Journal of the Society of American Indians

The Quarterly Journal of the Society of American Indians is published every three months and is issued as the official organ of the Society.

The editors aim to make the Journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental control.

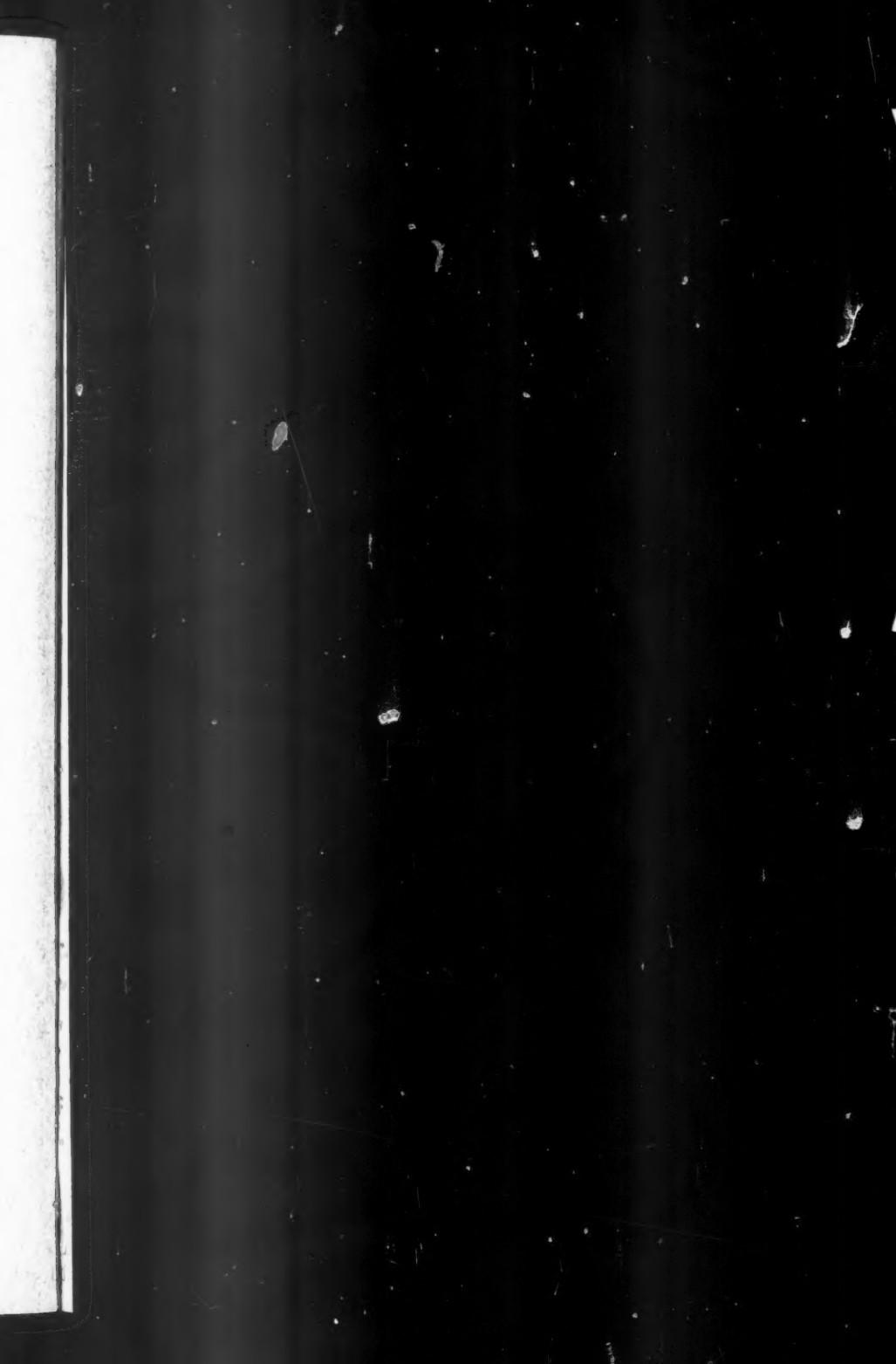
The Editorial Board invite friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Journal merely prints them and the authors of accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech can not be limited. Contributors must realize that the Journal can not undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The purpose of the Journal is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers and teachers, the ideas and the needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Journal such work of racial, scientific or sociological interest as may prove of value to the readers of this publication.

All subscriptions and contributions should be sent to Arthur C. Parker, Editor-General, Albany, N. Y. Letters relating to the Society should be sent to the Headquarters of the Society of American Indians, Barrister Building, Washington, D. C.

Application for entry as Second Class Matter at the Post Office at Washington, D. C., pending.



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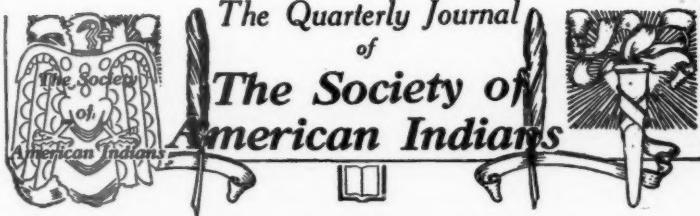
PLATE I



REV. SHERMAN COOLIDGE

(Arapahoe)

The First President of the Society of American Indians



"The honor of the race and the good of the country shall be paramount."

VOL. 1

WASHINGTON, D. C., APRIL 15, 1913

No. 1

Editorial Comment

The Wisdom of George Washington

George Washington, the father of his country, the United States of America, was the father of much of its philosophy as well as of its politics.

In 1789 he said ". . . a due regard should be extended to those Indian tribes whose happiness in the course of events, so materially depends upon the National justice and humanity of the United States."

Sometimes it is to be wondered whether citizens and law makers believe or recognize that Washington even yet has "something to do with this government," and believe his wisdom and his pledges as immortal as his name. Listen to the following:

"The basis of our proceedings with the Indian Nations has been and shall be Justice during the period in which I have anything to do with the administration of this government."

Five years later Washington again spoke on Indian matters, in this manner: ". . . It must not be forgotten, that they, in turn, are not without causes of complaint from the encroachments which are made on their lands by our people who are not to be restrained by any law now in being, or likely to be, enacted. *They, poor wretches have no press through which their grievances are related.* And it is well known that when only one side of a story is heard and repeated, the human mind becomes impressed with it, insensibly."

And so it is that a century and a score of winters have covered the land with snow and for as many summers the sun has shone and the clouds have sent down their rain ". . . and they, poor wretches have no press . . ." until now with this publication, the words of Washington have borne fruit. We "poor wretches" have a press and the other side of the story may be told.

*This Issue of
the Journal
and the Next*

It was the plan of the Society as expressed at the conference to issue the report of the second conference in the first number of the *Journal*.

With the report there was to have been added the financial account and a list of members. Through an unfortunate accident to the court stenographer it has not been possible to have the notes transcribed before. On March 2d, only twenty-five pages had been sent in to the office. Rather than delay longer we are compelled to issue this initial number with only a brief summary of the conference. The next number, however, will contain a complete account of the proceedings and transactions of that memorable council of the *coming race*. No, we are not "a vanishing people" because we have sought adjustment to environment. Some day the American Indian will be recognized as having given to the American race, as it will be found, many of the finest qualities that it possesses. The blood of the so-called "vanished people" will have leavened the new race. We are preparing now through our great conferences and through the *Journal* to demonstrate the ability of the native American to deal not only with his own problems but with the problems of humanity. This issue of the *Journal* and the next mark the beginning of a work, the vastness of which we can only dream.



*The New
Quarterly
Journal*

In accord with a resolution adopted by the Second Annual Conference of the Society of American Indians the publication of a Quarterly

is authorized — subject to a favorable report by the Committee on Feasibility. This committee, consisting of Joseph K. Griffis, Thomas L. Sloan and Charles E. Dagenett, having reported that the idea seemed entirely practicable, this *Journal* is brought into existence, to become, it is hoped, an active factor in the solution of one of the great social and economic problems of America. This problem, so-called, is an intensely human one and is that of the equitable adjustment of the native American to the environment of the dominant race that surrounds him.

The publication of this *Journal* marks a new departure in the progress of the Society of American Indians and, indeed, in the history of the race. There have been, it is true, several periodicals published by Indians and even now there are several printed in the language of some Indian tribe, but these papers have been limited in their appeal. There are many splendid school journals, also,

published by the government in the interest of the Indian race or a division of it. Never before has an attempt been made on the part of a national Indian organization to publish a periodical devoted to the interest of the entire race. That heretofore this has not been done, points to reason, beyond the mere conservatism of the race and the drawback of hundreds of native dialects. This venture is therefore more or less an experiment based both upon the faith of the Society in its own integrity and the essential pride of the race in its position as the native race of America.



***A Nation-Wide
All-American
Organization***

Of any organization that might be attempted none, perhaps, is so difficult to effect as ours. The Indian who has risen to a place of independence as an American in America is so completely merged in the greater nation that he finds but little time to think of ancestry or of the needs of his fellow kinsmen and kinswomen whose social and economic status is below the standard of his own. He does not materially need such a society. Neither can the Indian who still is bound down by lack of education, by reservation environment and by the lack of the refinements of enlightenment, see the need of the Society. His horizon is too narrow and his wants too immediate. The men and women who do have the vision of its great need and the function which it may fill are not a large company but they are a mighty force. Without the hope of personal gain, of financial reward or advanced position, they are devoting their time, their intellects and their money unselfishly that others may profit and be made happier. Hundreds of white Americans have said "Amen" to the movement and have entered the Society as associates to push, to work and to uplift the Indian as one of the great social groups within the country. There is no secret scheme to make money, to get legal cases, and for gain to press claims. The open plan is to develop race leaders, to give hope, to inspire, to lead outward and upward, the Indian American as a genuine factor in his own country and lead him to see that upon his individual effort depends his share in the salvation of his race and his value to his country.

The plan is so transparent, so simple, that those inclined to be sordid can not believe that there is not some deep and hidden evil. Here lies a grave danger. Good men and good women fear. Some fear we are trying to lead the Indian backward into the old condition, not realizing that such a fear is preposterous in its very

concept. Some fear we are trying to forget the old way entirely. Some fear that the voice or act of one member is the voice of the Society. Some fear that we will become a church organization and the tool of a sect; some fear that we will not be a Christian organization. Some fear we will become dominated by the government or the Indian bureau; some fear that we will become hostile to the government,—some fear,—but why proceed?

Remember only this: Fear never built a mighty city of light, inspired a race or led men to the altar of God. Only *faith* may do this. *Faith* alone creates the forces that live and the forces that uplift humanity. Let us have faith in our Society, faith in our race, faith in our country, faith in ourselves and faith in the eternal justice and the love of the Great Spirit who holds all mankind in the hollow of his hand. There are ways in which honest fears may help, however. Caution is a necessary quality to success, but there are some whose fears will amount to hostility and some who will endeavor to prevent the race from uniting, by creating factions.

Long ago, this principle of setting Indians against one another was understood and in the heat of the early contest for the Indians' country, it was no less than George Washington who said: "Unless we have Indians to oppose Indians we may expect but small success." For four hundred years this opposing of one's own people has been cleverly fostered.

Every man or woman who thinks along these lines should read the sermon preached before the second conference by Dr. Washington Gladden, and published elsewhere in this issue.



**Some Figures
on Indian
Resources**

There are a dozen different figures given, as to the exact Indian population of the country, ranging from the report of the Census Bureau, giving the number, 265,683, to the Indian Bureau figures, 322,715. The Census Bureau very probably has failed to enumerate the exact number within several thousand and the Indian Bureau carries on its rolls, not only the intermarried whites, but about 30,000 negro freedmen, descendants of slaves. Beside this there is a padding of deceased Indians not yet erased from their records. It is therefore difficult to say within several thousand just how many persons there are in the United States who would be recognized as "of Indian blood."

According to the base figures of the Interior Department, the Indians under government supervision, have in individual right, 31,383,354 acres of land and in tribal right 40,263,445 acres, making a total of 71,646,799. With the public domain added, the total swells to 72,535,862 acres.

According to government appraisers the value of this property, together with the houses, barns, tools, lumber, furniture, stock and other properties, in the possession of government-controlled Indians is \$387,542,166. Undivided tribal property amounts to \$687,564,253. The grand total of the wealth of "government" Indians is \$1,066,106,427.

If there could be such a thing as an equal division of land and wealth, each Indian would have from 250 to 260 acres of land; each individual would have \$1,292 in personal holdings and \$2,261 in undivided tribal stock.

Unskilled, as yet in sharp business methods, and unfamiliar with values and indeed with the whole economic system of civilization, the Indian holds his property by only a slender grasp. This immense property protected only by the filmy tissue of law affords a tempting bait to the shrewd speculator, for, as Washington said of the white race, ". . . our people . . . are not to be restrained by any law now in being, or likely to be enacted."

Until the Indian can be educated and adjusted to the economic system of modern civilization, he will suffer from constant exploitation. How shall he learn? "Throw every Indian upon his own responsibility now," say some. "Educate him more, allow him to develop, grow and gradually accustom him to independence by withdrawing supports one by one," say others.

If every Indian in America today should have every form of federal protection withdrawn, and was made a full-fledged, tax-paying citizen, how long would it be before there were ten to twenty thousand Indians totally destitute and thrust on public charity? How long would the white communities where they live, support them in almshouses? How long would district schools educate them? Would not an Indian Bureau of greater power and more rigid in its power to control, spring up at the demand of an angered nation, horrified at just such actions as occurred at White Earth, and the resultant suffering of thousands of non-competents?

Others say, "How can a man be taught independence or self-support unless he is forced to strike out for himself and learn by bitter experience? A pampered child is ever spoiled, and a race

emasculated by a paternal system will remain a race of children calling in piteous tones to a great white father."

"The white race is impatient," says Dr. Charles A. Eastman. This is true. Many of its philosophers and educators fail to understand many basic principles of race development. Even the clergy sometimes have strange notions of the duty of the invading white race to the native American people.

And so "Poor Lo" suffers. So there is a "Problem." Justice ever was a "Problem."

But Poor Lo has a greater problem, which, when he solves it, will solve with it every other problem. It is that of *becoming a contributing producing element, independent and self-sustaining*, as far as an individual can, in this age. His problem is that of attaining the position of a *positive factor* in the country in which he dwells, and in adjusting himself to the social and economic world of which by necessity he is a part.



*Indians
Who Are
Philanthropists*

Every member will realize that an organization of this kind can not live through its dues of membership alone. Many of our Indian members have seen this very point and sent in their share of money for the general expense fund. The amounts vary from one dollar to more than one hundred dollars. The spirit of this work is not better expressed than by that stalwart Sioux member, Henry Horse Looking. His year's crop of hay had burned, his horses had been destroyed, and a heap of cinders was the only reminder of his barns. Before him there seemed to lay only a winter of hardship. And yet, this Sioux in writing of his misfortune said there were without doubt others of his race who needed help that only the Society could give. There was a ten dollar bill pinned to his letter. A great and unselfish work always grows slowly because there seems little for its followers to personally gain. Few there always are who have the quality of heart and the keenness of mind to see that by helping others one helps himself in the truest sort of way. Lasting success never comes without the blood of sacrifice, the sweat of toil and perseverance that knows no turning aside. Of course it is more comfortable to follow an easier way, and let others work and pay and persevere. But manhood is not made in that way. Only dependents are. We are fighting against the perpetuation of just such ideas.

**Think
Upon These
Things**

In our first success let us pause a moment to review one or two points that are vital to our continued success as an organization.

Our active body, in the first place, is an all Indian organization. We have asked all Indians to unite with us. Now why have we done this? Is it not to secure in a united expression of Indian opinion on the great questions affecting the welfare of the race and draw into an organization with us, friends of the right kind? Is it not that we may be better able to secure the rights and demand the reforms affecting Indian interests? Is it not that we may, if necessary criticize and perhaps destroy the forces that have been used against the highest interests of the race and at the same time that we may suggest more just measures and demand the creation of more honest and efficient administration of Indian affairs? The editors of your Quarterly believe that the men and women that first organized the Society answer emphatically "yes" to these questions, not forgetting that the aim of all this is to place the race in the position of a constructing, producing factor in civilization.

Maintaining a free platform as we do, we invite every Indian to speak upon any Indian subject. Our list of members represents every shade of Indian opinion, and men and women in every walk of life. Most of the names are those of self-supporting men and women drawn to the Society because of their interest in their race. They have no personal advantage in expending their time and money in the interest of the Society, except for the highest good of all classes and divisions of the Indian race and for the uplift of humanity.

Our great advantage is that we are free from any connection with political bodies, from churches and from the government or its dictation. Nobody may say what we shall do or say, save the Indian people themselves. We exist to afford them a right and an opportunity to speak out. We ask *every Indian* to speak, to voice his wrongs, to tell of injustice where he knows it to be, to mention his fears of any factor affecting the Indian. We ask for demands for rights, suggestions for better things, plans for the highest interests of the race and in fact any expression on any Indian subject.

What are you going to do for your Society? You can make it what you wish. Your officials are but your servants, your society *your* means for work. We are not standing for small things or selfish things. We stand as the founders of the Society have said "for broad interests, not selfish interests." Our campaign is one for

big battle, not a small local skirmish. "The good of all" is our aim, not personal grievance. What is best for the American Indian as a race? How shall his condition be bettered? How may he have justice and secure his natural rights? Who are his enemies? What forces are holding him down? Who are his friends? Who will help in his uplift? Should not the Indian people themselves be the chief factors in placing their own race on a solid foundation and in demanding for it a definite status in the country? These and many other questions are for you to answer. If you have faith in your Society, work for it. If you fear its motives, if you wish to criticize it, then tell us. No great piece of machinery was ever perfected without hammering. If we are in earnest and sincere in all things "hammering" will improve us. If we are fundamentally wrong and full of flaws, we deserve to be broken. If we are wrong, you can make us right. If we are right, you can make us more efficient by your work through our Society for your race.

We trust that no Indian will so far depart from the traditions of his race as to look at the Society in a selfish way, asking, "What good will this Society do me?" It will do you good; but the aim of our membership is not what good we can do ourselves, but what *good can we render our fellow men*. Our Society is not organized to help itself to good things, but to help those who need justice, education, encouragement and the opportunity to develop their abilities. *It is organized for the uplift and adjustment of the Indian race, thus directly benefiting every individual Indian and all humanity.*

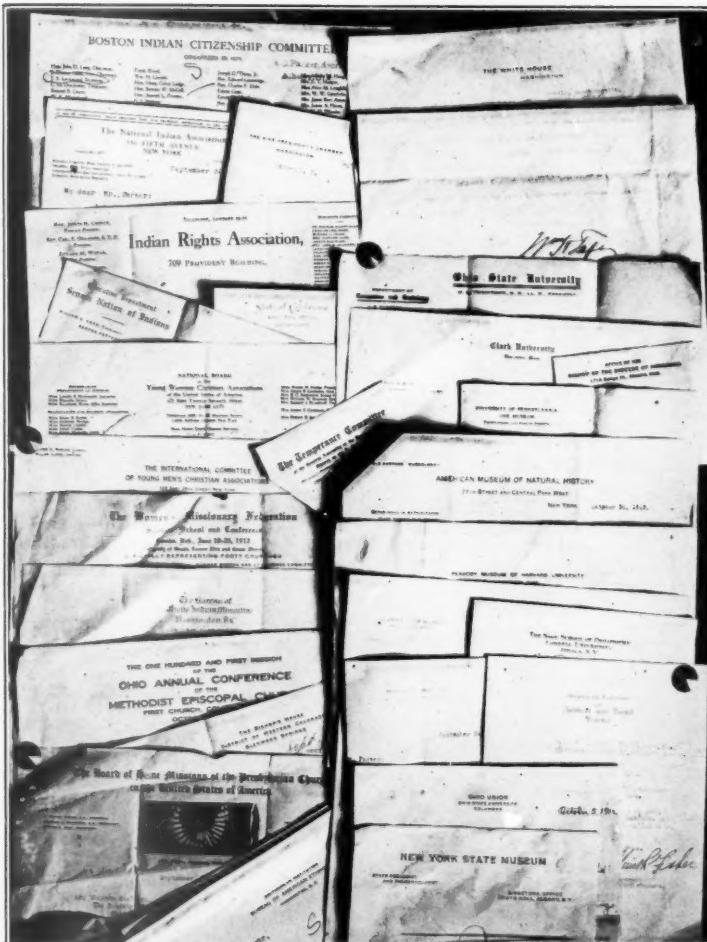


**Who Believes
in the
Society** Beside such well known Indians as Dr. Carlos Montezuma, Dr. Charles A. Eastman, Congressman Charles D. Carter, and the Indian graduates

of many of the Eastern universities, as well as hundreds of thinking Indians in all walks of life, such as chiefs, teachers, farmers, lawyers, laborers, physicians, accountants, clerks and clergymen, we have the endorsement and membership of such men as:

General R. H. Pratt, the father of Carlisle; President W. O. Thompson, of Ohio State University; President Hall, of Clark University; President Meserve, of Shaw University; Professor F. A. McKenzie, of the Department of Sociology of Ohio State University; Professor F. W. Putnam, of the Ethnological Department of Harvard; President James, of the University of Illinois; Col. John T. Lockwood, of the Boston Citizenship Committee; President

PLATE 2



A photograph of a few of the letters of endorsement sent by members and friends of the Society. The best element of the American public is with us



Frissell, of Hampton; Superintendent Friedman, of Carlisle; Director J. M. Clarke, of the Science Division of the University of the State of New York; Professor Frank Thilly, of the Sage School of Philosophy of Cornell University; Professor Kelsey, of the American Academy of Political and Social Science; of Hon. William H. Taft, Ex-President of the United States, and of the executive officers or staff members of Harvard University, Ohio State University, University of Pennsylvania, Clark University, and of The Society of Friends, The Indian Rights Association, The Prairie Pottawatomies, The Seneca Nation of New York Indians, The Choctaw Nation, The Chickasaw Nation, The Indian Industries League of Boston, The National Indian Association, the Methodist church, the Roman Catholic church, the Episcopal church, the Presbyterian church, the Dutch Reformed church, the Woman's Federation of Missionary Societies, The Y. M. C. A., The Y. W. C. A., and more than 300 other associates.

Every honest American or American institution is our friend and well-wisher. Why? Because we stand for *American enlightenment for the American Indian* as for every social group in broad America.

Every patriotic American,—white or red, becomes a member once they understand the high purpose for which we stand,—Justice, American Enlightenment and Progress, and the efficient service of the Indian and every man to the land in which he dwells.



**This is
Why**

General R. H. Pratt stood on the platform of the Chamber of Commerce in Columbus, Ohio, and said to our Second Conference and to a great assemblage of citizens, "This is the most momentous event in the history of the race."

John W. Clark, of the National Indian Association, said, "I believe that the Society of American Indians fills a need."

Ex-President Taft said, "The proposition that the Indian is entitled to a voice in the settlement of problems affecting him is so clearly correct that argument in its support would be superfluous. Another proposition embodied in the statement and purposes of the Society is 'that *Indian progress* depends upon awakening the abilities of every individual Indian to the realization of *personal responsibility* for self and race and the duty of responding to the call to activity.' The Society of American Indians has great possibilities for good."

Dr. Washington Gladden in preaching the Second Conference Sermon said: "Now what has happened in the organization of this Society is simply that some members of the Indian race have waked up to the consciousness that their race is an integral part of corporate humanity; that their race has a contribution to make to the universal welfare, a function to fulfil in the life of mankind."

Professor Frank Thilly of the Sage School of Philosophy of Cornell University said: "It was a happy thought that led to the formation of the Society of American Indians through which the needs, ideas and ideals of this people may be expressed. It is time for the Indian to speak to the American people directly and not through interpreters and guardians."



***The Society
and
Politics***

The Society of American Indians is not a political or a partisan organization. While it seeks to secure the passage of more equitable laws and the inauguration of wiser methods it will not become the tool of a party or of a faction. There are a number of candidates for the office of Commissioner of Indian Affairs whom individuals in the Society have endorsed. Indeed all the principal candidates, Indian or white, are members of the Society. Among the Indians who have been spoken for this position are Dr. Charles A. Eastman and Thomas L. Sloan. The Society as a body could not afford in any event to become a party to a personal campaign. Its views of the whole situation are to be found in section two of the platform. Any man who will live up to that plank will have our support when he takes office. (See page 71.)



***He Who Runs
May Read***

During the month of January your Secretary made a brief survey of the conditions in Oklahoma. The amount of real work that should be done there is appalling. The Indian people there *need* so much and *need to do* so much.

There is great dissatisfaction on the part of the Indians over the delay in the payment of lease monies. Many find it difficult to get the rentals from the agents. They have incurred debts, bought seed and made improvements, and to do this have given various kinds of security,—such as horses and live stock. When *their* obligations are due, their money is collected or their stock goes to their creditors.

Now, they want to know why the white men who rent their lands should not pay them promptly; or they wish to know why the superintendents withhold their monies. Everywhere in Oklahoma you will find these complaints.

This is not the only crooked work going on. Hay land is leased at 25 cents an acre, under certain restrictions and by going through an elaborate ceremony. The job of getting a lease is so difficult to some white men that they lease directly of the Indian and run the chance of being sued for trespass. Even when an Indian who is apparently competent, leases his hay land in advance, through sheer stress of circumstances, he may find that the Superintendent has signed it away over his head and without his knowledge to some other person than the one he desired. This is forgery of some kind; legal lights can figure it out.

Here is another "Hay Scheme": Instead of paying the Indian cash, the hay renters contract with the Superintendent (the one at Anadarko, for example), to give the Indian one-third of the output of pressed hay. The plan is nothing but robbery cloaked in the appearance of generosity. The Indian does not get one-third but what the hay buyer feels like leaving and calling one-third. The open plan this year among the Comanches under Anadarko agency, among white men who lease land, is to contract to give one-third of the pressed hay and then prevent their laborers from counting the bales so that they can leave from one-tenth to one-sixth of the product as the compensation for the Indian. Then the renter has the option of buying it at his own price. Anyone can see that the Comanches are going to be beaten out of thousands of dollars. What are government employees doing? The supposition is that they are paid to look out after the interests of the Indians first and last. Do they?

Even a visitor can see that there are missionaries and Missionaries. It is easy to see also that there are teachers and Teachers. Some are nothing but parasites who work because it is a way of getting something to eat. Some are true noblemen and noblewomen, the torch bearers of civilization, the builders of a better humanity. You can easily discover the difference. So can the reservation Indian. Just listen to how these paid helpers talk about Indians behind their backs. It makes the man who understands causes and reasons, or who merely loves the unfortunate, because it is right, sigh, to say the least, and wish that the people who make a living because there are Indians, would display a little kinder quality of

heart, would study more and would get the true perspective. It was Wendell Phillips who said: "The Indian race is the one which the people of the United States have most to dread at the Judgment Bar of Almighty God."

*What
the Grafters
Promise*

Someone may complain that your Society is too slow and that it has done nothing in the two years of its life. The man or woman who will say this does not know. Every good and great thing has its detractors and its imitators. Some will be untruthful because it pays them. Grafters and schemers grow richer every day. They succeed because *grafters always promise a good deal quickly*. Better look out for the man who promises too much. He may be baiting his hook to catch you. A grafter once said to a Pottawatomie, "You have to promise to get things quick for Indians and then they will give up their money. Then you can make excuses."

When you are sick you want to get well. A good doctor may tell you it will take time, good food, exercise and fresh air. A bad doctor may say, "I have a quick medicine, it will cure you right away." How good his words sound. Look out, he is a grafter! Chief Mack says, "These smart men know how to do wrong and they know how to get out of it." Another Indian said, "Bad Indians who cheat their own people are worse than bad white men." Better get acquainted with your doctor and your lawyer before you give him your heart and all your money.

So your Society is building slowly and solidly. Much of its energy has been spent in getting members and letting good people know what its purposes are. It has done more in two years than any other movement of Indians ever did in a like time. Great men say so. The member who says it has done nothing is the very one who has done nothing. The work of the Society is only the sum total of what its individual members have done. A loud talker who promises much and does nothing is not to be trusted.

Some Indians and plenty of white men are interested in Indians because there is a chance to cheat. Find out all about people who promise things. Find out if they have ever cheated Indians or anyone else. Find out if they have ever shown their wolf skin through the lamb skin they wear when they talk to you. Find out if their life is in accord with their talk. Find out if they say everything is wrong that they are not the bosses of. So be cautious of things that promise quick results. You have been fooled before.

The Race Awakening

The Conference Sermon Delivered Before the Society of American Indians, October 2, 1912

BY WASHINGTON GLADDEN, D.D.

But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things, but it shall come to pass that, as ye were a curse among the heathen O! house of Judah and house of Israel, so will I save you and ye shall be a blessing: fear not, but let your hands be strong.—Zachariah VIII, 11-13.

THIS doctrine of the *remnant* is often in the mouths of the later Hebrew prophets. Their nation had been broken, scattered, carried away captive; only fragments of it were left in their native land; and the hopes of the prophets clung to these fragments, and reached forward to the day when they should be gathered and reunited and revitalized and clothed with power. Though their people was but a remnant, that remnant was very precious; the hope of the world, for them, was bound up with it. All the bounty and blessing of heaven and earth were in store for it. For this sacred remnant the vine should give her fruit and the ground should yield her increase and the heavens should give their dew. It was the great faith of the prophets in the future of their scattered people that brought them together again, and rebuilt their city and their temple and gave them some prosperous centuries in the land of their inheritance.

I think that I see in the little group assembled here in the Capital City of Ohio a band of prophets and prophetesses to whom the scattered remnant of a mighty race is very dear; who have not lost their faith in its future, who hope to see it drawn together and revitalized for the fulfilment of its mission upon earth; that it may bear its part, and utter its testimony and render its service to human kind.

To my own mind there is something very touching and inspiring in this endeavor of a people so long enthralled and repressed and held back from their heritage, to reassert their claim to the

birthright of humanity and to take the place that belongs to them among the people.

We hear a good deal in these days about class consciousness, and that is a psychological asset for which I have no use at all. I think that the time which is spent in accumulating class consciousness is much worse than wasted. The assertion of *class interest* or *class rights* is the repudiation of democracy; but *race consciousness* is a very different matter. When the Creator puts his stamp upon a race and gives it a character of its own, there is something sacred about that distinction. It ought not to make one hostile or unbrotherly to other races, but it is a reason why we should cherish our birthright and seek to bring to their fullness and perfection the qualities thus assembled and consecrated. "He made of one," said St. Paul on Mars Hill, "every nation of men for to dwell on the face of the earth, having determined their appointed season and the bounds of their habitation." Yes, he made us of one — we are all one humanity — but he made us to differ, and the differing types are the expressions of his thought. I have no desire therefore to see these race distinctions obliterated. I want to see the *type perfected*; and the endeavor to *awaken* and deepen the race consciousness on the part of these native Americans is one which arouses my deepest sympathy.

Each race has its own contribution to make to the sum total of human values, a contribution that can be made by no other. There are some things that it can do better than they can be done by any other people; and the world needs this particular service, and will be poorer if it is not rendered.

I suppose that Paul's figure of the body and the members applies not only to the relation between the community and the individual, but equally to the relation between humanity and the races of which it is composed. The human family is like the body, and the separate races are like the members of the body. "For the body," says Paul, "is not one member, but many. If the foot shall say, 'Because I am not the hand I am not of the body,' is it therefore not of the body? And if the ear shall say, 'Because I am not the eye I am not of the body,' is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set each one of them in the body even as it pleased him and if they were all one member, where were the body? But now are they members, but one body. And the eye can not say to the hand 'I have no need of

thee' or again the head of the feet, 'I have no need of you.' . . . And whither one member suffer, all the members suffer with it, or one member is honored, all the members rejoice with it."

This is the Christian conception of the relation of the individual to the community. It is a vital relation, an organic relation. And the same relation subsists between our corporate humanity and the races which compose it. Each race has its part to perform, its function to fulfil. There is not one that can be spared; the body is not perfect if any one is lacking; it is not symmetrical or vigorous if any one of them is crippled or withered or in any way weakened.

Now what seems to have happened in the organization of this association is simply that some of the members of this Indian race have waked up to the consciousness that their race is an integral part of corporate humanity; *that their RACE has a contribution to make to the universal welfare, a function to fulfil in the life of mankind;* and that it needs for that reason, to make of itself all that the Creator meant it to be; that it must listen and respond to the high calling of God; *that it must be ready to take the task that no other race can perform and the service that no other race can render.*

This is the aspect of your problem which I wish you might learn to keep steadily before your thought. It is this feature of the problem of life which every individual of us needs to keep steadily before his thought. Every man and every woman of us is called to some worthy and noble service. Not all of us are called to make speeches or to frame laws or to write poems or to organize industries; some of us may be called to be ploughmen or housemaids or hod-carriers, but all such work, if it is done well, faithfully, heartily, happily, is worthy and noble service. The man who sweeps the street in front of my house is a man whom I honor more than some of the men who live in the fine houses on the street. He sweeps it well, and he sweeps it always with a song; or if not with a song, with a whistle; and a whistle can come from the heart, I take it, as truly as a song. He whistles well too; they are always the songs of Zion, and he gets the tunes all right, and they make melody in my heart as well as his when I listen to them. And when his trilling piccolo wants "to gather at the river whose crystal tide forever flows by the throne of God," I answer in my heart, "You'll be there, old friend; I wish that I were as sure for myself as I am for you." For doubt it not:

"Who sweeps a street as for God's laws
Makes that and the action fine."

It is not, then, for us to stipulate that we shall have some distinguished and popular and artistic service to render; but it is needful for us always to keep in mind that every one of us is here to do some kind of good work, some work that will make a better world of this; and that the first question, the piercing question, the burning question is,—not whether we are getting our pay or what kind of pay we are getting, but whether we are *doing our work* and doing it well.

The main question with most human beings of all races, I suppose, is "How much am I getting out of this?" Whereas the main question ought to be "What is this that I am doing? Is it worth doing? Am I doing it well? *Am I making the contribution that I ought to make to the common fund of human welfare and happiness?*" That, I say, is the vital question for every man and woman of us. No man ought to be very strenuous about the compensation he is getting out of that fund, until he is sure that *the contribution he is making to it* is what it ought to be. And if you want a convenient definition of conversion here it is: "An unconverted man is one who is more concerned about what he shall get for himself out of the common fund of welfare and happiness, than about what he shall add to it; and the converted man is one who thinks first of what he can add to that fund and only secondarily about what he shall get out of it."

Now I am sure that the same law which governs the relations of individuals to the community governs no less strictly the relations of races to the universal commonwealth. The prime question, the test question for your race and mine, is *how much each of them can contribute to the common stock of human good. Our welfare, our growth, our power, our happiness, as races, depends on our keeping that question always uppermost.* And the one central good which this Conference could bring to the Indian race would be to plant in the minds of the men and women who are here, this as the aim of life—to accept for themselves service as the ruling motive of conduct, and to work with might and main to *inspire all the rest of the race* to accept this as their high calling. There is another way of stating this proposition and it is this: *Duties first, rights second.* That is the law of all organisms, physical and social. Take the body, with its organs or members. You can hardly conceive that the heart or the lungs or the eye or the ear would stop and demand that the body should recognize its rights, before it would consent to perform its functions. The vital question is whether it is doing its work.

It gets its nourishment out of the common life, it gets its living in doing its work; but its first business is not to stipulate for it, nourishment, but to do its work.

So in every well ordered family: the first question for each member is not, "Am I going to get my rights recognized in this family?" It is "How can I best discharge the duties that I owe to this family?" The families in which husbands are primarily looking out for men's rights, and wives for women's rights and parents for parents' rights and children for children's rights, will not be a happy family. It is not at all likely to last very long; the divorce court will make a speedy end of it, and the children will be consigned to the tender mercies of the county home or the industrial school. Of course it is the spirit of love rather than the sense of duty which is the primary bond of the family; but the spirit of love finds its expression in the rendering of service, and not in the enforcement of claims. The one thing that this republic needs, the central fundamental condition of its peace and happiness is, that its citizens shall learn to put the strongest emphasis on the duties they owe to it, rather than upon the rights which they demand from it. *If everybody was prompt and eager to do his duties as a citizen, nobody would have any occasion to ask for his rights; they would all be accorded and secured to him.* Whereas if everybody insisted on getting all his rights before he performed any of his duties, we should have anarchy and pandemonium.

Now I am sure that the one thing which this Conference needs is to get firm hold of the truth and make it central in all its thought. *The one thing which you want to do for your race is to serve your race,* there is no doubt of that. You are not thinking primarily about how much you can get out of this Society for yourselves; you are thinking of how you can make this Society serviceable to the Indian people. That motive is high and clear. But what I want you to see is this that *the Indian people can be best served by inspiring them with the wish and the purpose to serve all the rest of the world.* It is not your primary concern as Indians to get your rights recognized. *It is your primary concern to get a clear conception of your duties, of your high calling as a people;* of the service which you have to render, and to pour out all your energies in the achievement of that task, in the fulfilment of that function. There is something which you can do, as Indians, to make a better country of this, a better world of this and when you have succeeded in getting your people to envisage that work and throw their souls

into it, you will have put them in the most direct and effectual way of securing their rights.

You say that this is not the common way of thinking about such things, that most of the people round about you — Christians with the rest — seem to think that it is their main business to look out for themselves; that the races, as well as the individuals, have pushed their own interests relentlessly in conquest and oppression. Doctor Eastman said, rather bitterly, in your Conference last year that the Christian rule of life didn't seem to be followed very closely by men or nations. There was too much justification for what he said; but the world is beginning to wake up to the fact that the law of Christ which most of us have been quite willing to postpone, as a practical rule to the millenium, is really meant to be the working rule of the twentieth century; that it is the *only rule* by which men can live together peacefully and prosperously; and that we shall never put an end to the strife and confusion and turmoil which are tormenting the earth, until we resolutely act ourselves to bringing every part of our life, our industrial life and our commercial life and our political life under the law of good will and service.

It is the great law which is struggling to get itself recognized and obeyed in all these political upheavals, all these industrial tumults. The one thing which is getting pretty thoroughly demonstrated is, that the principle of every man for himself or every class for itself or every race for itself will not work; that it will bring chaos and destruction sooner or later to all who put their trust in it. I think that you are fortunate in setting forth on this enterprise at a time like this, when the old individualistic ethics is so palpably going to pieces; when it is becoming so evident that the only way of life for a man or a class or a race, is the way of unselfish service. I think that more progress has been made in the last ten years toward convincing the average man — the man of the street — that the egotistic rule of life is a foolish rule, than has been made in all the previous Christian centuries. And you are starting out in this enterprise of rehabilitating the Indian race just at the time when this splendid movement toward an altruistic interpretation of life is beginning to get some headway. It is a great good fortune for you, I say, that you can launch your craft upon this current. You want to save your people. Get them to recognize this truth, that there must be for them some heroic, unselfish, splendid work to do. Not all will be able at first to

understand it, but some will, and when the fire gets started it will spread.

But some of you are saying, I know, "This is the refinement of cruelty — to put any such burden as this on a people so weak and crippled and scattered and impoverished as ours! How can we be asked to help anybody? It is more than we can do to keep ourselves from sinking. Wait till we have emancipated ourselves, and lifted ourselves up to the rest of mankind, then we may be able to help our neighbors." Yes, that is logic of the old individualism, but it is not logic of the day that is dawning. When we get a little more wisdom, we shall know that *no man is ever saved until he begins to try to save some one else*. To the most forlorn, degraded, hopeless men I have ever known, I have always said, "Find some poor fellow worse off than you are and get hold of him and pull him out of the mire." The weaker you are, the more desperate your case is morally, the greater is the need that you should begin at once to help somebody else. That is the way, the only way, to get strength and courage and hope for yourself.

And I am persuaded that this must be just as true of a race as of an individual. *If you want to save your people, to lift them up and enable them and crown them, the one great thing for you to do is to kindle in their thoughts the vision of the possibility of some worthy and serviceable work that they can do. Make them see that the world needs them, and make them believe that God never calls any people to any good work, without giving them the strength to do it.*

For when such a purpose as this begins to stir within their hearts they will draw together; the consciousness of race will be deepened and consecrated; they will strengthen one another's hands and hearts; and they will hear the Lord of hosts saying unto them: "There shall be for you the seed of peace; the vine shall give her fruit and the ground shall give her increase, and the heavens shall give her dew, and I will cause the remnant of the people to inherit all these things; so will I save you and ye shall be a blessing; fear not, but let your hands be strong."

The Indian American—His Duty to His Race and to His Country, the United States of America¹

PRESIDENTIAL ADDRESS OF REV. SHERMAN COOLIDGE.

"Use Your Citizenship Worthily of the Gospel of Christ."

THESE words were written by a citizen of Imperial Rome, and on the strength of that citizenship he appealed to Cæsar. He was proud of being a citizen of "one of the most remarkable nations that ever rose and flourished and fell."

Christian citizenship is the highest type known; it is linked with the eternal. May it ever be the American ideal! Citizenship for the native ward is the aim of the United States and he must ultimately assume the duties and responsibilities involved in a Christian nation. To that end the existence of the Indian bureau must be terminated and the elimination of the Indian as a national ward must be effected as soon as may be possible. The great heart of the American people is in the right place and it is not their intention that the native of the soil shall remain a political nondescript forever. The Indian himself feels dissatisfied with the present scheme in vogue at Washington for his uplift. Every fibre of his manhood protests against being treated as a federal or civic freak. His friends have faith in him and he has faith in himself. He will not admit that he is a misfit on his own soil; on the contrary he believes that he has a niche to fill among the united races of America.

Is his own race worth while? Is the United States as a country worth while to him? Is it all worth living for? Is it worth dying for?

Prescott has well said, "Every step that the white man has taken in the new world has been over the corpse of an Indian." Another man said, "The dead Indian is the only good Indian," but so is the *live* one! For three hundred years he has been defending his land, his people and his tepee home, and he is still on the sacred soil of his forefathers.

But the fight has shifted; he is on the same battlefield and his leaders are armed with new weapons,—the plow, the ballot and the

¹ The Second Conference Presidential address.

pen. The struggle is even more terrific in the face of greed, self-interest, deceit, scandal, cruelty, ambition and lust. The Indian American is engaged in a real battle. True hearts and loyal souls must volunteer; must enlist to carry the banner of modern patriotism above the din and smoke of the conflict.

"Is any war, or peace, or traffic, or trade, or alliance, or acquisition, or measure of any kind, morally wrong? If so, it cannot be politically right. Moor the anchor of your politics to the Rock of Righteousness, not to the shifting sands of supposed interests, and it will hold amid the tide of popular opinion." In other words, make right might! So strives the Indian of to-day.

Christian citizenship means right between man and man, right between the home and the nation, right relationship between man and God. The greatest nation is the one that does not leave God out of its life. A God-fearing nation will take care of the home-life where God's children should be trained for the serious affairs and obligations of life. A Christian nation will have churches, schools, asylums and hospitals; it will have clean communities, clean cities, and clean industries. It will set its face against slavery and war and despotism.

The other day a distinguished Christian citizen said, "A Christian does not recognize such a thing as a necessary evil. If a thing is necessary, it is not evil; and if it is evil, it isn't necessary." This is a hot-shot against gambling, intemperance, divorce, child-labor, the red-light district, and all forms of vice.

The patriotic Indian American will consider these subjects; will face these problems for the good of the nation. Is he too cowardly, too lazy, or too dull to meet this crisis in his career? Hitherto his mode of life has been along different lines. The time to change his condition and habit has come. He is now asked to *adjust himself to the new order* of things. He must modify his customs, language and religion. The Indian has been a nomad, a mighty hunter, a brave warrior and a noble patriot. But the transformation takes time! When he saw his country over-run by another race, he made a determined resistance and fought his pale-face brother for three centuries, and still there are unwhipped Indians in the mountains of the West! The all but omnipotent white brother with his wealth, luxury, power and civilization demands that he yield submission to the law of human movement, to the logic of migration. The Indian did not see that all the required changes were meant for his good. His brain seethed with

mutinous misunderstanding. And why not? The irony of alien control by alien methods, morals, and religion has eaten deeply into his high-spirited soul,—lo, these many centuries. The white man has a way of putting his European morals, religion and mental machinery inside of the Indian body and then mapping out the probable process of development accordingly. The inevitable result is that the Indian must spend much of his time and ingenuity in disentangling himself from mistaken policies and abuses. Here is a national problem concerning the 250,000 of the original land owners, and the problem also affects 10,000,000 of their territorial white neighbors. The former owners of primitive America, of her broad prairies, rich valleys and lofty mountains, are suddenly forced to live a new life, side by side with a more numerous and progressive race. The dictates of patriotism and justice demand that the Indian shall not be left to work out unaided the peculiar problem thus thrust upon him; and the nation that created the problem must assist in the solution. The solution of the Indian question is the excuse for the existence and maintenance of mission schools, day schools, boarding and non-reservation schools, the Indian agencies and the Indian Bureau.

The Indian American has something new and fresh to contribute. His noble traits ought to be, can be, and must be guided into national usefulness. Any faithful or successful attempt to interpret the Indian as a citizen in action, in the city or on the farm, in the army or in the navy, will have its value, so long as it is from the love or loyalty to the country. It is surely of the highest importance for the state that the very best civic virtues and most thoroughly equipped minds should be encouraged to share in the work of government.

Who is this Indian? What is he? Where does he live? Above all, why is he a problem? If these questions were asked of the average white man, the answers would be both inaccurate and confusing. In our early school-days, the Indian was defined as a savage who lived by hunting and fishing; who lived in a wigwam or tepee. He was a fierce, ferocious, cruel, crafty, treacherous, blood-thirsty red devil! Exterminate him! Exterminate him! Again, he has been described as a dirty, lazy, shiftless loafer, beggar and drunkard. No wonder "the only good Indian is the dead one!" Another, and the best view is that he "is a man and should be treated as such."

These facts show that "there is a string of philosophy in the Indian life upon which is placed a lot of jewels, some true and precious, and others false and valueless." The Indian is human. He is God's handiwork, and God has a more beautiful method of solving the "Indian problem" than by the bayonet, the sword and an ignominious extinction. Slavery was first tried, but Indian slavery did not thrive and died a speedy and a deserved death. Indian slavery did not pay. The policy of war and extermination was next tried as an experiment. But under this process the Indian in retaliation killed and scalped a lot of white men and women and children. He set fire to houses, and tomahawked and warwhooped; in short, he fought like a fiend. What else could he have done? What would you have done? He defended his lands, his people and his tepee home.

Forty years ago the native ward was turned over from the war department to the interior department, and General Grant's peace proclamation was put in force.

Friends of the Indian rose up and began a steady campaign for his uplift. They agitated on his behalf, and a humane and just policy was inaugurated and pursued. Certain Indian schools, such as Carlisle, Hampton, Haskell, Chemawa, and Sherman Institute began to turn out hundreds of educated Indian young men and young women who became the leaders of their people and were employed in all branches of civilized industry on the reservations, and became teachers in mission schools, government day schools, boarding schools and non-reservation schools. The young Indian has also gone forth into the army and navy, into civil life and federal employ. In following up the peace and educational policy another decisive step was taken when the Dawes Land in Severalty Bill was passed and signed. The bill provided for allotments of land and paved the way to individual ownership of land and a fixed home for the roving native. Before that date the Indian had been only localized on the reservation. The law has been modified since, but it opened the way to United States citizenship and it placed the Indian in a position to meet the enlightened and united races of America on an equal footing.

To-day, the civilized Indian has entered every phase of the national life; we have the skilled laborer, the farmer, teacher, clerk, lawyer, legislator, physician and clergyman. In the past he has shown his loyalty to the government as a soldier in the army, as a scout in the frontier campaign, and as a policeman on the reserva-

tions. And, if he is ever called to shoulder the musket for the service of his country, he will march and fight under the inspiring folds of her banner and willingly offer his life upon the altar of the Constitution. In tribal and inter-tribal affairs, in times of peace and war, the race has provided the most gifted orators, generals, patriots, diplomats and statesmen. The virtues of our Indian fore-fathers are worthy of emulation and as our heirlooms, these virtues should be encouraged and accepted for high service to the country. We rejoice to think that in the happily changed relations of to-day, from what they were fifty years ago, the Indian is free to repeat in a new way, the achievements of his renowned ancestors in devotion and patriotism.

The rights of the American people, the rights of the nation consecrated to freedom demand that both the unrestricted citizenship of the United States and the fair flower of liberty shall be extended to the Indian and shall be his sacred heritage as they are to other men. The larger number of the race is learning to read, write, and speak the English language, and nearly three-quarters are known as Taxed Indians, and as such, have advanced a long way toward complete citizenship. With increasing freedom he must continue his progress and strive for a full share of civic privileges, political duties, and federal responsibilities. Within our lifetime the Indian was not even allowed to become a citizen, but a revulsion of feeling in his favor has come and the great heart of the American people aims to give him every right and privilege in the national life. It may be in the eleventh hour, but we are glad that the hour has come when the Indian can stand before the world and say in its broadest and best sense: "*Civis Americanus sum.*"



They but forgot we Indians owned the land
From ocean to ocean; that they stand
Upon a soil that centuries agone
Was our sole kingdom and our right alone.
They never think how they would feel today,
If some great nation came from far away
Wresting their country from their hapless braves,
Giving what they gave us,—but wars and graves.

— From *The White Wampum*, by E. PAULINE JOHNSON
(Tekahionwake).

An Apache Problem

By JOHN M. OSKISON (Cherokee), Journalist and Late Associate
Editor of Collier's Weekly

GERONIMO, the old war chief of the Apaches, died at Fort Sill, Oklahoma, two years ago. With his passing, public interest in the prisoner Apaches at Fort Sill died to gray ashes. A few months ago, through certain newspaper stories, it was fanned to a feeble glow. Those stories said that at last the Apaches who have been held, technically, as prisoners of war by the United States Military authorities since 1886, were to be set free and given a home in New Mexico. After 26 years of bondage and exile, they were to be set free and sent home.

All very fine—in the inspired newspaper dispatches! Justice comes if we wait long enough, sometimes; so we reflected, tritely, when we read.

But let us look behind these reports, let us search for the motive of those who blew upon the gray ashes of public interest in the prisoner Apaches. There is something that needs, urgently, to be said.

That period from 1880 to 1886 was full of drama—call it bloody melodrama, if you will—for the Apaches of New Mexico and Arizona. There were five clans of them: the Warm Springs clan on the Rio Grande in New Mexico, who were cultivating fields, raising stock, and living in peace with their white neighbors; the Chiricahuas, on a reservation in Arizona near the Mexican border; the White Mountain clan, a nomadic, and numerous tribes occupying a big reservation at San Carlos near Fort Apache, Arizona, and the Yuma and Mojave Apaches, who lived near one another on the Colorado river in Southwestern Arizona.

In certain places, trouble arose between the whites and the Apaches. There was murder, destruction of property and retaliation by both Indians and whites. The War Department took a hand. One of the measures was to order all Apaches to the San Carlos reservation.

For a long time, months in the case of the Warm Springs clan, and nearly three years in the case of the Chiricahua Apaches, there was no attempt made to force the Apaches to go to San Carlos. When word came, however, that they must go, the Warm

Springs band went. They went peacefully, and they found San Carlos a rocky, desert waste. They refused to stay, and in a few hours started back to their homes and half-grown crops at Warm Springs. Soldiers followed the Warm Springs Indians to bring them again to San Carlos. Chief Victorio counseled with his people, and with the whites who were his friends and neighbors. All advised him to fight for the Apache Indian homes at Warm Springs. That was the spirit of the West! So, with five mules laden with ammunition which was largely supplied by the whites, Victorio went out with a picked body of fighting men to meet the troops. He was surrounded by the soldiers; he and his men fought until their ammunition was gone and then threw down their guns. They were all killed, shot down by the troops from Fort Apache.

That was in 1880. In 1883, the soldiers sent word that the Chiricahua Apaches must come to San Carlos. Geronimo was their Chief; he had succeeded Cochise, one of the great old leaders after whom a county in Arizona is named. Geronimo would not take his people to San Carlos; instead, he led them on the warpath. He did come to San Carlos, but only to persuade as many of the Warm Springs clan, who had been forced to go to Arizona after Victorio's band was wiped out, as he could, to join him.

Probably a third of the Warm Springs Apaches joined Geronimo, and then there followed the fierce fighting when Crook and Miles and Lawton attempted to round them up.

Those two-thirds who would not join Geronimo stayed at San Carlos, and the men joined the United States troops as scouts and helped to run down Geronimo and the "renegades." As a matter of sober history, the friendly Apaches were the leaders in the chase, and it was due to four of them, Chato, Noche, Kuta and Martinez, that the final plan to induce Geronimo to surrender was carried through.

In 1886, Geronimo and the renegade Apaches were brought to Fort Apache. A delegation was sent to Washington to confer with the President and the Commissioner of Indian Affairs. While this delegation was in Washington, Chato, one of the number, was given a medal by the Secretary of War. That was for his services in bringing in Geronimo. Both the Indian Commissioner and the President told these Indians that they could go back to their old homes at Warm Springs and Chiricahua. It was good news.

But on the way back to Fort Apache, at Fort Leavenworth, Kansas, this delegation was arrested and shipped to St. Augustine,

Florida. There at Fort Marion, they found all of the other Warm Springs and Chiricahua Apaches, men, women and children, hostile and friendly, those who fought with Geronimo and those who had helped capture him; Noche, Kuta and Martinez, who were promised a reward of \$30,000 by General Miles if they would bring in Geronimo, dead or alive; Tockany, whom Geronimo tried to kill because of the part he took in his capture, along with Geronimo's lieutenants, Mangus, son of old Mangus Colorado, and Naiche, son of old Cochise. All were prisoners.

For 26 years the Apaches have been kept, actually and technically, prisoners. They did not stay long in Florida, too many were dying, and there was much talk. From Fort Marion, in 1887, they were sent to Mount Vernon Barracks, 30 miles from Mobile, Alabama. That was no fit place for them either; it was low and unhealthy, and they kept on dying. Look up what Captain Witherspoon (now Major-General and head of the War College), said about conditions there. When the Government refused to send the Apaches away, Captain Witherspoon would not stay in charge and was transferred. Captain Scott (now Colonel Scott) took his place.

From 1887 to 1894, the Apache prisoners remained at Mount Vernon Barracks, and then they were sent to Fort Sill, Oklahoma. There the Comanche, Kiowa, and Kiowa-Apache Indians gave up about 30,000 acres of land for the use of prisoner Apaches. This land adjoins the military reservation of Fort Sill, and is near the city of Lawton. The Apaches had always understood that this was to be their permanent home, and so, there they have worked and made homes. They have stock, they have schools, and most of them are useful citizens. There has always been some talk about going back to their old homes in New Mexico, but those who talk that way have not realized that all the Warm Springs land was taken up by settlers a long time ago. They can not go back there.

Oklahoma is the right home for the Apaches, but they are likely to lose it, and this is the plan that was made to get them away:

A bill, backed by one of the United States Senators and one Congressman from Oklahoma, was introduced last year to turn all of the land occupied by the Apaches at Fort Sill into a military reservation as an artillery practice ground. In October, 1911, Colonel Scott (the officer who took Captain Witherspoon's place at Mount Vernon Barracks) selected six Apaches from Fort Sill to

go with him to New Mexico and look over the reservation of the Mescalero Apaches, and also the old Warm Springs reservation. The tribe had nothing to do with the selection of those men who went with Colonel Scott.

Of course, they found all of the good land at Warm Springs taken up by white settlers, so there was only the Mescalero reservation left to consider. They went all over it, carefully, and when they got back to Fort Sill, the Apache delegates called the Indians in council. These delegates told the Apaches that the Mescalero reservation was not the right place for them; they said that it was not any good for farming; every little piece of farm land in the deep cañons of the Pecos river, where the sun shines only a few hours each day, was taken by the Mescaleros, and the rest of the reservation was rugged and rocky. The Mescalero boys are not sent to school, but run wild in the hills.

To go there would be a step backwards for the Fort Sill Apaches. And at that council, the Indians said they would not go. Afterwards, Colonel Scott and the Congressman who is backing the bill for their removal, called a meeting of some of the old men of the tribe to talk about going to New Mexico. Those Indians who went with Colonel Scott did not know about this meeting. When he got the old men together, Colonel Scott told them that he had found a good home for the tribe on the Mescalero reservation. To catch the old men, he said that there was good hunting there; he saw lots of deer tracks and plenty of wild turkeys! He said that the Mescaleros wanted them to come, and then gave them a piece of news which he thought would help them to make up their minds: the Mescaleros were going to sell their timber lands for \$1,335,000. If the Fort Sill Indians would go down there right away they would share in the distribution of this money. Besides, Colonel Scott told them the War Department and the white people of Lawton didn't want them in Oklahoma.

What Colonel Scott said pleased these old men, and they said that they wanted to go back to New Mexico. But the younger generation are against going back, strongly against it, and they will hold out against the move. And they are right! The modern Apaches have nothing to do with hunting. What the new generation must do, is to learn trades, learn how to farm and have good schools for the children, and learn just as fast as they can how to live like the white people around them.

There is another objection: *That land which was given up by the Comanches, the Kiowas, and the Kiowa-Apaches was given only for the use of the prisoner Apaches, and not for military reservation.* Already the government had 20,000 acres,— as much land as they have ever used, or ever will use for military purposes. You will see that when the Apaches are sent away and the land they now occupy is turned into a military reservation, it will not be long before the 30,000 acres is thrown open to settlement. For that 30,000 acres is good, level land, it lies near a growing city, and let me tell you something: Not long ago, in a dry spell, an Apache dug a well near the creek which runs through their land. Down about twenty feet, he struck a thick black stuff that bubbled up. It was oil! He covered up the hole, quick, but it is known the oil is under the land.

In the last days of the last session of Congress a characteristic compromise was arrived at. Tacked to the Appropriation Bill was an item setting aside \$200,000 to buy land in Oklahoma for those Apaches who do not care to go to New Mexico. The money is to be used to buy dead Indian allotments among the tribes near by, one piece of land here, another there. Out of nearly 300 of the survivors at Fort Sill, about 88 say that they will stay and take these allotments. The rest will go to New Mexico and cast their lot with the Mescaleros. The reason is plain — they want to stay together.

It is a solution which ought not to stand. No settlement which does not deal out to them justice in full measure can be right.

This other side of the prisoner Apaches' story ought to be made known to everybody. It is up to Congress, either to push the bitter force to the end desired by the schemers of Oklahoma, rounding out a disgraceful tale to its sordid end, or to recognize the real needs of the group of people to whom an overflowing measure of injustice has already been meted. If you want to help, take this matter up with your own Congressman. Let him have the true story, and if he won't promise to help, let every newspaper in that Congressman's district know it. The ancient fight of the Apaches for their homes is not over yet; and it ought not to be ended until a juster settlement is obtained, a settlement which is not a compromise.

The Teaching of Ethnology in Indian Schools

By J. N. B. HEWITT (Tuscarora), of the Smithsonian Institution

SHOULD the ethnology of the American Indian be taught in the schools provided for the American Indian student?

The writer believes that anthropology, or at least, the elements of American Indian ethnology should be taught in such schools and institutions. It has been his business for more than twenty years to collect and record information regarding the ethnology of the American Indian from the members of many American Indian tribes in North America, and it has been his experience, as it has been that of other investigators, that only a very few persons in every tribe knew what the characteristic culture of his tribe was and is.

It is equally true that many and complex causes have conspired to bring about this unfortunate condition. But it must not be overlooked that a similar condition confronts many of the peoples of the Old World who have settled in this country. It is but necessary in connection with this to point to the numerous societies formed to preserve the culture and history of these peoples. We have Irish, French, Italian, Swedish, Norwegian, and numerous other organizations formed to perpetuate the traditions and culture of the several people forming these bodies.

This question is one of no little importance to every American Indian who has the welfare, the upbuilding and the conservation of the American Indian race, at heart. The well-attested fact that not one American Indian in 5,000 knows what his own tribe, not to say the American Indian race, has done in the past as expressed in terms of human culture, makes this question one that should receive the intelligent and sympathetic attention of this Society of American Indians, at this Conference.

There is no proof that the mental and the physical capacity of the American Indian race, as expressed in terms of past achievement and present ideals of accomplishment, is inferior to that of any other race of mankind. And the great body of brilliant facts to support this statement should be made the common heritage and property of every American Indian through judicious and

effective instruction in schools which are devoted to his or her education.

In most cases, economic and historical causes and hereditary tendencies, interacting with changing and often hostile environment, are largely responsible for the apparent diversity of capacity in races of men.

As past achievements of the American Indian race the ancient civilizations of Peru and of Central America, and of Mexico in a lower degree, may be cited, and they will compare favorably with those ancient civilizations which once flourished in the valleys of the Euphrates and the Nile. In the cases cited from American soil there had been formed and developed highly complex social organizations, reflecting and expressing a high stage of political achievement; there were also division of labor and ecclesiastical institutions of ritualistic worship and religious expression; great architectural works were projected and completed, and massive monolithic and other monuments were sculptured and erected, requiring the co-operation of large bodies of men for great periods of time; animals and plants were domesticated to supply the growing needs of the people; and the art of writing was invented; and judging from the highly conventional character of the symbols employed in this writing, it is safe to infer that they antedate the hieroglyphs of Egypt in their origin.

To understand and to explain the political relation of the American Indian tribes, one with another, was fifty years ago a vast unknown field of research; but to-day much work has been done, if not completely, at least measurably well; and to discover and portray in terms of human culture and enlightenment the deep meaning and significance of what in mental work, historical strivings and spiritual ideals, unites the historical tribes of the American Indian, one with another, is a task which demands accomplishment. It can not be done well, however, by men who are ashamed of the past failings of the American Indian, regardless of his noble and worthy achievements, and who then erroneously impute to the American Indian, accomplishments which he had still to acquire when trans-atlantic culture blighted the purely native activities.

And a new and still nobler and more important work awaits us: to demonstrate that there is a higher and more significant bond; the relationship of created things, one with another, and their inseverable kinship and relation with that Sovereign Power and Intelligence, whom some men reverence as God, and whom other

men call the Unknowable, the Unseen, but whom Philosophy regards as the Totality of all things. And the American Indian race should be found in the advance in this important labor.

Among the objects mentioned in "the Statement of Purpose" of this Society of American Indians are, "to promote the advancement of the American Indian in enlightenment," to conserve the history of the American Indian race, without distortion from ignorance, misconception, or misinterpretation, and to promote by all honorable means the social, ethical, political, and economic welfare and betterment of not only its members but also that of their other brothers of the American Indian race, by conserving and developing what is congruous to their attainment, and eliminating what is not. It is true that before this great work can be done intelligently and effectively the past history and the culture of that people must be known.

Before we may claim that we know a people, a tribe, or a race of human beings, we must know the dominant facts and principles concerning its institutions or social organization, its language — phonetics, grammar, and lexicon, its literature — its beliefs, opinions and philosophies, the source of its rituals, ceremonies, customs, and religion. Briefly, we should know comprehensively the entire range and content of its mental activities. It is to be regretted that for no tribe of native people of the American continent has this work been thoroughly done, although much excellent research has been accomplished. To solve a problem of this nature satisfactorily, requires a large amount of intensive and sympathetic study, absorbing years of patient investigation and exhaustive interpretation.

Nevertheless, in some cases, it is now possible to gain from multifarious publications a satisfactory comparative view of the cultures of large groups of tribes and peoples of the American continent, notwithstanding the fact that there are yet many great problems still awaiting solution. But the work of collation and sifting is too great for the average student to undertake and so he is apt to reach subjective conclusions from a lack of sufficient data.

It is possible, however, to collect and to arrange the characteristic facts of American Indian culture in such form and extent as to give the student of human culture in general a broad and intensive view of the peculiar character of the culture and achievements of the American Indian race. Such a summary, it seems to the writer,

would lead to the appreciation and the esteem of the character of the American Indian and to a wholesome race pride; and it would comfort, too, those who may now from a want of such knowledge, regard at too high an estimate the culture of the white race. The truth is, the culture of the white race is not the sole product of the so-called white race. A glance through the pages of ancient and modern history will confirm this statement.

A study of the past culture of the American Indian and its survivals to-day is needful in order to enable us to gauge and define the inherited tendencies of the American Indian of to-day.

A fundamental fallacy lurks in the plausible contention that like results, in equally successful and ethical citizens, must result from placing the children of a community in the same excellent environment of training and education — briefly, that in large measure, differences and defects of character and endowment are mainly due to differences of environment. But, such assertions do not prove to be true or correct. The same environment does not produce the same results, for there are marked differences in the outputs. Uniformity in products does not result from the best training and education; as in the best, so in the worst environment, uniformity in results is ever lacking.

The writer believes that inherited traits and tendencies and inherent capacities of persons for acquiring knowledge and for making use of it, and for observing rules of propriety and rectitude, are more important factors in affecting the kind and degree of results than the agencies to which such persons may be subjected.

It is true that a good environment has its advantages, but the inherited capacity or ability to take advantage of these opportunities to make profitable use of the favorable environment, are by far the most dominating factors in the grade and kind of success attained. In large measure, these cannot be imparted by training and education.

On account of these differences in inherited traits or tendencies, abilities or capacities, great differences appear everywhere in all conditions of society. *While great attention is bestowed on improving the environment, none is given to the improvement of the inherited man — the more important factor of the two.*

A convenient, if not natural division of mentality, is into three important parts: that of learning, that of reasoning, and that of executing. In each of these departments, men, and races too, differ in their capacities. Some persons learn better than others; some

men learn and reason better than others; and, lastly, some men learn, reason, and execute better than others. The competent man excels in the three departments—he learns (or imitates), reasons (or creates), and executes better than his fellows, in a profitable, practical way. These abilities are inherent, and they cannot be imparted by the schools or by the environment.

The necessity for teaching the ethnology of the American Indian in schools devoted to the education and training of American Indians has been made more urgent and impressive by the institution of this Society of American Indians. Before the Society can intelligently undertake to carry out the enormous task outlined in its statement of purpose, its membership and its officers must know accurately and succinctly the main and the peculiar cultural attainments of the various tribes and stocks of American Indians throughout the entire western hemisphere.

Modern research holds it of supreme importance to trace the course of human evolution through the development of opinions and beliefs, through the development of institutions, or social organization, through the development of language—phonetics, grammar, and the lexicon, and through the development of the arts of welfare and pleasure.

One of the most instructive and highly interesting chapters in the science of mind, or psychology, is to learn the means and the methods by which opinions grow, and new knowledge acquired. Psychology does not search the past to obtain valid opinions; it makes this quest, however, to discover stages of evolution and development in beliefs and opinions, and it is for this reason that the science of opinions, folklore and mythology, is of so much worth and interest to the student of humanity.

In the study of the myths and philosophies of the American Indian enough has been already learned to cause us to be struck with amazement at finding that the American Indian has preserved a form or system of thought which was already ancient when Assyrian and Babylonian scribes were making their first records in cuneiform characters and when swart Egyptian priests recorded their wisdom in weird hieroglyphs,—or at least 8,000 years earlier in human history than our own time.

These considerations, and many more which lack of time forbids the mention, make it seem needful that the facts which have given rise to them should be taught to the youth of the American Indian in such schools as are devoted to their education and training.

So it is the belief of the writer that it is incumbent on this Society through a Committee, or otherwise, to produce or have produced a suitable textbook of American Indian ethnology, not prolix or controversial, but summary and comparative in character, which should fearlessly embody the facts of American Indian culture and achievement in the past, without distortion or unfounded self-adulation. There is nothing in the past of the American Indian race for which we need apologize to any other race. Before we undertake to do so, let us first know at first hand the salient facts of American Indian culture in their extension and in their intention.

A live race of human beings should not merely absorb the wisdom and culture placed before it, but it should digest what it absorbs, and should therefore grow to a higher and broader life in all departments of thought and mentation, in its entire psychic expression.



The Indian in Crisis

An Extract from the Lake Mohonk Conference Address

By PROF. F. A. MCKENZIE

WITH freedom and education for the Indian a new situation opens up. The government will find its functions decreasing and its beneficiaries withdrawing from supervision. The great task of race progress will then lie in the hands of the race itself. For it must be remembered that *no race moves as a single body*. *The burden of progress rests upon the more advanced and more fortunate members of the race*. The people are increasingly free to follow. For the first time in history the leader speaks a language held in common by the race. But *the mass of the people have too long been deadened to ambition by government and social subjection*. They must be stirred to effort and new life by leaders who will give of themselves that their people may live. Salvation comes through sacrifice. This is the function and ultimate worthy object of the Society of American Indians. The vision which leads to a new heaven and a new earth must be carried by those who have seen to those who as yet remain in great darkness.

In conclusion, it is easy to see that *the nation has a great and imperative duty to define its policies and standardize them in every field affecting the Indian*. The great body of the people must recognize and assume in efficient ways and degree the obligations we owe the native wards.

Some Facts and Figures on Indian Education

By LAURA CORNELIUS KELLOGG (Oneida)

THE word education has several meanings to our race, and at the start I wish to clear up in our minds a common understanding of the term. To some of our Indians at home, going away to a government school means an education from which we may expect anything and everything. To some others anything the Caucasian does is "*educated*" and anything "Indian" is not. To those who have gone the whole way of enlightenment, education has another meaning. With these last there is a proper appreciation of the real values of truth wherever they may be found whether in an Indian or Paleface.

These varying states of mind among us with regard to the oncoming change in our racial life has a very decided effect upon our attainment of education. One's attitude toward a thing is governed by the degree of light he has upon the subject, and, one's attainment of education is but the reflection of his understanding of what really constitutes it, and, since our ideals spring from these, it seems to me the duty of this Congress of the race to put out the watchwords and to define our ideals and standards.

I have never forgotten the figure for education an Old Nez Percé Chief gave at one Carlisle Commencement. He said, "When I was a boy the old chiefs used to say, as soon as you can climb a high mountain, the highest you can find, do not stop halfway and look back. Climb till you reach the top. There you can breathe deep and look into all the valleys. Then you can say, '*I have seen.*'"

There are old Indians who have never seen the inside of a class room whom I consider far more educated than the young Indian with his knowledge of Latin and Algebra. There is something behind the superb dignity and composure of the old bring up; there is something in the discipline of the Red Man which has given him a place in the literature and art of this country, there to remain separate and distinct in his proud active bearing against all time, all change.

When Tecumseh was called to Vincennes, and intrigue and defeat were staring him in the face, in the open council, an aide to General Harrison called him to the General's side by saying, "Your white

father wishes you to sit beside him." Tecumseh answered, "My father? The sun is my father, the earth is my mother, upon her bosom I will recline," and seated himself with the ease of one who dares to be himself. How different in tone is the expression we too often hear from the government school Indian as an excuse for anything he has done poorly: "Well, I am only an Indian!" I have no patience with this last expression. It isn't characteristic of our ancient pride, it isn't ours. It is born in the Indian service, it smatters of the Indian Bureau and mediocre custodian care. How different is the spirit of the Indian boy in the public school who was asked by his fellows how he happened to beat Sammy Jones to the conduct prize, and he replied, "Well, I am half Indian; that much I got ahead of Sammy."

Under the philosophy of pantheism which the American native lived, there was a great regard for natural law. I for one am not certain that the discipline under it is not to be respected just as much as that under the artificial.

It has not been appreciated that the leisure in which the American Indian lived, was conducive to much thought, and that the agitations and the dangers of the wilderness gave him a life rich in emotions. These combined with his unobscured first principles and the stringent discipline to a high standard of character, really gave him an aesthetic education. His choice, when it is native, and not borrowed, is fine; always the artistic thing in preference to the unattractive practical. He loved the beautiful because he had an educated sense of things.

Culture is but the fine flowering of real education, and it is the training of the feeling, the tastes and the manners that make it so. When we stop to think a little, old Indian training is not to be despised. The general tendency in the average Indian schools is to take away the child's set of Indian notions altogether, and to supplant them with the paleface's. There is no discrimination in that. Why should he not justly know his race's own heroes rather than through false teaching think them wrong? Have they not as much claim to valor as Hercules or Achilles? Now I do not say here that everything he has natively is right or better than the Caucasian's. Not at all, but I do say that there are noble qualities and traits and a set of literary traditions he had which are just as fine and finer, and when he has these, or the sake of keeping a fine spirit of self-respect and pride in himself, let us preserve them.

One of the greatest thinkers in this country, Patten, of the University of Pennsylvania, says of race heredity, in connection with labor and poverty: "Children robbed of the treasures of their race-heredity by child labor, or by the poverty of their parents, show qualities in adult life which are only the defaced remains of what generous human nature implanted within them and would have developed under favorable circumstances." I want to add to labor and poverty this other determination of the Indian service to kill the Indian into an ordinary paleface.

We want education, yes, we want to know all the educated Caucasian knows but we want our self-respect while we are getting his knowledge. In short—let us discriminate between the goods and the bads of civilization and the goods and bads of his own heritage; weed out as many of the bads as we can and send him along the way a finer type of citizen than if we turned him into a very average "white man" just to have him "white" in culture. This is what I mean by recognizing the real values of truth whether they are to be found in the paleface or the Indian.

We live in a country that is young and gloriously admirable in many ways. But the growing heterogeneity of population makes polite culture less appreciated by the masses than it was even in revolutionary days. And where wealth is the ruling power and intellectual attainments secondary, we must watch out as a people that we do not act altogether upon the dictates of a people who have not given sufficient time and thought to our own peculiar problems, and we must cease to be dependent on their estimates of our position.

We meet with a characteristic attitude of the Indian service people in the person of the ex-supervisor of Indian schools. You will recall that several years ago the Press gave out as her view that the education of the Indian should be limited to the industries as contained in her own prescribed course of study.

Even an ex-commissioner's daughter exclaimed, on finding ourselves together in the New York School of Philanthropy, "Why should you be way out here studying the white man's problems. The thing for you to do is to go and get a job in the Indian service, while my father is commissioner."

These hopeless errors in the average mind are not inconsequential to us as a race though they can only be that to us as individuals. The hot-beds of these ideas are in the Indian schools and on the reservations. We have allowed the country to discriminate against

us in the segregation of the Indian from the rest of the population. We have allowed ourselves to be cooped up for thirty-five years away from the same advantages the rest of the country is getting, and if we will sit down and take anything from the superintendent of a frontier Indian school who was promoted by political pull from the calling of shoeing horses, we may as well make up our minds we deserve it.

Until we ourselves, in just such conferences as this, put our ideal upon the summit of the mountain, and let it shine out to us as the beacon by which we shall be guided, until we settle it that the only resting point in our search for the truth is the unit, or universal truth, however obtained, until we confirm by repeated examples the verdict of those who have tried to do us justice, we can not emancipate ourselves from our own ignorance and the false notions of the paleface concerning us.

I want to quote a Frenchman who made an unbiased study of American life in 1831. The Gallic mind is always refreshing in its openness. He said: "The Indian in the little they have done have unquestionably displayed as much natural genius as the people of Europe in their most important designs, but nations as well as men require time to learn, whatever may be their intelligence and zeal."

Dr. Franz Boas of Columbia University, the greatest anthropologist in America, claims that so far as his investigations have gone, there is no difference between the brain of a Caucasian and that of an Indian, in actual weight and gray matter.

Besides the research of science, however, we have evidence of the power of abstraction in the Indian mind. History in its true representation gives us credit for generals and statesmen and sages and scholars in such personages as Sitting Bull, Geronimo, Tecumseh, Brant, Sequoia, Logan, and that Indian and statesman once mentioned as a nominee for President of the United States and so many others we have not space for them. The Caucasian discovered these men and since their time, since we have been subjected, there have been others like them, who for want of opportunity have died obscure.

Old Indian oratory is noted for profound thought, literary merit and logic. I cannot help quoting here another Nez Percè, who was approached by an inspector with the proverbial proposal for removal. After listening patiently for some time he replied. He took a stick and described two circles on the ground of equal size.

Pointing to one he said, "Through this the white man sees the world. Through this other, the Indian says good bye." It made me start when a Columbia professor used the same illustration in warning us as anthropologists in the field against insisting our own point of view into our investigations.

No, the Indian mind was not stolid and senseless, without penetration, just as it was not without humor. When Carl Schurz was Commissioner, a band of Crows came down to see him in Washington, one autumn. On meeting them he exclaimed, "I suppose that the Crows had to move South, now that the winter is coming on." "Yes, they have come South" said their leader "to get their shirts on."

But now what has our red brother actually accomplished with a systematic educational system twenty-five years old? Dismissing the question of his capabilities, what has he actually done, and what has been done for him? What have been his opportunities?

There are altogether 357 government schools; 70 of these reservation boarding schools, 35 non-reservation boarding schools, and 223 day schools. The enrollment in these schools totals 24,500 children. Besides these there are 4,300 children in the mission schools and 11,000 in the public. Of the 11,000, the Five Civilized Tribes of Oklahoma have 6,900. The number of children of the race in school in the country then is 39,800. The last report shows an increase of nearly 2,000 attendance over the year before. Yet there are still 9,000 children without school facilities!

The statistics compiled by Carlisle of what her graduates have done with themselves, are the best reports of the actual accomplishment in Indian education. I should like to hear more extensively from some of the graduates in this audience what those accomplishments are.

According to the usual method of averages used elsewhere, we should have about 54,000 Indian families. Allowing an average of three children to the family, we would have 162,000 of the young. Discounting the eligibles, we should have at least 54,000 children of school age. The number accounted for in school and out of school is only 48,000 however, so that we have lost at the lowest estimate 5,200 children somewhere.

In 1906 I learned, through the President of the Indian Rights Association, that in Northern California there were 20,000 Indians in that state without any homes. Those, of course, would have children who were not in school or on any records, save their own foot

prints on the mountain sands of the land which they once owned alone. They camp about the mountains till the season of fruit picking returns. I made a special effort to get these into Sherman Institute some years ago. They were speaking fluent English, Spanish and Indian and were shrewder than other Indians who had not had contact with other people. But no people have very many children where the living conditions are hard and the staple food in the winter months is Mexican beans.

I am inclined to think that there are more children on some reservations who are not accounted for through some defect in statistics. I noticed this in the thirty-eight reports from the various Agents and Superintendents on reservations that they seemed to tell haphazardly whatever came into their minds, some telling more than others, and some not giving much of anything beyond the attendance and the outlook. In 1906 I heard that there were three college-bred men who were Superintendents in the over 100 boarding schools, but I know that it has been the special effort of our Commissioner to improve the personnel of Indian schools. In many instances, however, such a thing is beyond any hope. This is characteristic of institutionalism. Wherever there are boarding schools, and the inmates lead restricted lives and are pinned too closely to the montony of daily routine, besides being underpaid, we can not expect to find the most progressive there, as a general rule. I have noticed that, in some schools, Indian employees are made most unhappy through the petty jealousies of some of the inferior white employees. Again, there are times when children are made to suffer for the animosities between Indian school employees. I mention this here not because it affects you and me so much as that if we are to be a protecting organization, this is one of the things that should command our attention.

The salaries of people employed in the service are entirely too small to insure us efficiency throughout the system. I do not mean to pass over the superiority of some of those who are employed in the Indian Service. One cannot help appreciating the noble service of some few earnest souls who are there through their sincere heart interest in the race and who *are efficient enough to be acceptable anywhere else*. We all know them and appreciate them, but they are sadly in the minority.

There are phases in the Indian Schools which have their merits; for instance: One idea which has been installed in some larger school like that at Tulalip, Oregon, recently, which can be full of

fruit, is the organization of what is called "school cities." The students are organized into a minature commonwealth and they themselves discharge the duties and activities of it. This is on the idea of the George Junior Republic for the city boys which is proving to be the making of some of the most efficient and high-minded citizens. Wherever the government turns over a boarding school to the state, as it has done in Utah and Colorado, these school cities ought to accompany the building.

Another phase of the non-reserve boarding school which is highly commendable is, of course, the outing system. But, when you stop to think of it, isn't it its contact with the outside world which makes it so useful?

The effective work the large institutions, like Carlisle and Haskell, have done is so marked that the evils of the System are almost lost in them. It lies in the fact that their heads have been personalities which are out of the general category of Indian Schools. This just *happens*, though, because these men carry the system, rather than having the system carry them.

As for industrial training, this is splendid, of course, but the public schools are adding manual training and rudimentary agriculture now.

The Commissioner, in his report, throws out a suggestion that more could be accomplished with a larger appropriation. We are much indebted to the Indian Rights people for their efforts to influence legislation in this matter in the past. This also suggests where one of the greatest services of this organization can be.

In the thirty-five years of Indian Education the growth of appropriations has been as follows: 1877, \$20,000; 1887, \$1,211,-415; 1897, \$2,517,265; 1912, \$3,757,496. But the year 1908 was the highest when the appropriation ran over the \$4,000,000 mark. It has cost the government and the Indian to maintain these schools for the thirty-five years, just \$74,723,375. This looks enormous. I can hear the paleface say "and what has the Indian done with it?"

I want to ask that question of the government. What has it done with that \$74,000,000?

I am going to take its own records. I take the state of Montana because it has a good number of schools and because its boarding schools are not exceptional in size or equipment. The actual cost of its five boarding schools, in site and buildings, sewage, light, heat in one school, and a water system in another, is \$200,000. The furnishing, improvements and equipment to the point of running

order is \$300,000 additional, making an exact half million. For the twelve day schools, the same item of expense is about \$60,000, making its expenditure thus far for both classes of schools, \$560,000. The number of children of school age in the state is 13,759. The per capita expense up to opening school is \$148. Remember, that the teachers and the farmer, the cook, the disciplinarian, the laundries, the engineer, the clerks, the Superintendent and his wife, the matrons of the dormitories, the nurse and the doctor and their various assistants have not been paid yet. When these are paid the expense per capita will mount the \$300 mark.

Their courses of instruction do not go beyond the grammar grades. In other words, they finish a public school course when they graduate.

In Oklahoma, the cost of educating a child in the public schools is twelve and one-half cents for each day of actual attendance. There are, as day schools go, about forty weeks of school in the year, making thus 200 school days yearly. This makes the tuition of each child \$25, for the year. It should take the average child eight years to get through the public schools so that the cost of a public school career is just \$200.

It is, of course, obvious that, were Indian children put into the public schools, most of them would require more expenditure than that; for carriage fare to and from home which would have to be provided for in some systematic way because of distance and bad weather. There are those whose clothes would have to be looked after, but for the majority, \$300 per year would be more than ample to place them in the best schools in the country. Now, as Indian education stands, the difference between it and the public school is the difference between \$25 per year for the white child and \$300 a year for the Indian.

And what are we getting for it? In the boarding school every child is detailed to work half a day, so that the Indian child is getting a half year where the white child is getting a full year.

This phase of the Indian school has not received enough attention from this viewpoint, because the idea has been that the work done by these children is an industrial education. The difficulty lies here. Some of this is true, but the work in an institution of several hundred degrades into onerous tasks rather than more practical lessons. The number of children who are working who are incipient cases of consumption is large, because these are hard to detect until they come down in the last stage.

Another objectionable feature of the boarding school is this matter of the health. Where there are several hundred together and a large percentage of them are afflicted with trachoma and tuberculosis and the means for their segregation is not sufficient, the well children are open to these dangers. Think of the danger of trachoma. Why, no immigrant can land in New York who has trachoma, but here we are exposing the youth of the race to an incurable disease. If this were done by one individual to another, it would be a penitentiary offense. I hear some one defending the Bureau. Go to the Indian schools and say to the nurses and the doctors that they shall not lose their positions if they will tell you the truth about the health conditions of the schools and we would soon enough find that the hospital equipment in the Indian service is nowhere near adequate to the demand. No one is working at greater disadvantage than this class in the service.

The white child comes from a well-established economic environment. That is, he has a home where the one idea in the community is to overcome deficits in material well being. This child is continually asking of his parents to find a better means of support and accumulation. It calls for a *continual effort toward improvement*. The community life is organized; it produces and has markets, and money is in circulation in it as a natural result. Its social life is limited, by necessity, to recreation. It has personal liberties so long as it stays within a prescribed course of public law.

The Indian child's environment is the reservation, a world of deficits. The group has really custodian care. *There is no real personal liberty in wardship; there is no incentive in the community for any special effort; there is no reward for right doing; the social life is not organized.* A group of Indians may dance a whole week without impairing their personal estates. There are no markets of their own making and their own responsibility. There is no money continually in circulation. As Marvin Jack, in his paper last year said, when money enters the reservation it loses its elasticity. When rations and annuities come, they come like spasms. There is nothing being learned by the adult population from necessity. What they do, they do through their own sense of natural acumen or decency. The great wonder is not that they accomplish so little, but that they are not all outlaws.

The educative influences are centered in the agency or the schools, and what is the personnel of these institutions? They should be filled with well-paid, efficient social service workers. Instead, they

too often need social service themselves. Originally the positions were filled by people who had political pull, just as there is still a lot of graft in spite of the Civil Service Reform, and in spite of a most efficient and sincere Commissioner and Supervisor of Indian Education, for both these men have large training and experience behind them. But here is a system; what are a few people to do with a large system; with a Bureau which is the most corrupt branch of the whole United States government?

What can we expect when we have such instances as this: A woman entered the service when she was fourteen and is now principal in one of the government schools. I should like to see a principal in the state public schools with no more preparation than that. Can the blind lead the blind? It isn't logical.

Is this \$300 per capita for Indian education actually worth that to the race, the government or the child? If a child can go to the public schools in one of the most progressive states in the Union for \$25 a year, the Indian child as he stands not getting the same education half a year, must have at the most \$10 worth of education.

I should like to be optimistic for the system, but this looks ridiculous to me; so apparent is the graft in Indian education that the one watchword I should like to emphasize on you all, more than any other, is that this body should not go out of here without some organization for independent research. We can not ask for and push legislation without the figures in our hands as to our real status.

It were far better if the children of the race were sent to surrounding public schools for a whole day. Suppose they had to have a delivery wagon to gather them up and take them home at night just the way that rural mail is delivered. Let these little fellows learn to fight their way side by side with the rest of the citizens of the country when they are young and daring. Let there be a lunch arranged for them for the noonday meal, and if their parents do not furnish them the clothes, they will demand it of them when they see other children's good clothes, and in reality they will by such indirect influences as this teach the community to move along with them.

Discrimination against the race in educational advantages because it is a convenient graft seems to be a general system in Indian education. The money spent in it is not going directly to the child's benefit, but it feeds a big machine which is not as efficient as the same grade of education in the country, at a fraction of the cost.

For, at the rate of \$300 a head for 6 years, there is an expenditure of \$1,800, against \$150.

The situation is simply this: We have both wealth and ignorance in abundance and we are the "easiest marks" for exploitation as a class that this country knows and, just as long as we ourselves can't help this, we need not expect any change. There are too many people interested in the perpetuation of the Bureau to insure us a change until we demand it, and the program I wish to suggest for this Society is this:

1. A thorough investigation be made and our own statistics put on public record, together with a comparison of the conditions of general education in this country.
2. That we demand a special appropriation be set aside for higher education in colleges and universities and that, with this money, scholarships be given as rewards of merit to deserving students. These scholarships to cover tuition, board and clothing and necessary expenses to secure the student against embarrassment and the feeling of insecurity.
3. That we present a program to the Bureau, changing Indian schools into public schools wherever feasible.
4. That certain boarding schools in favorable climates be turned into sanitoria for the children who are infected.
5. That a campaign fund be provided to carry out this program by appropriation or by subscription from individual tribes.

In conclusion I wish to be understood that this paper is only an aggravation to me. The amount of investigation I have done merely suggests what a field of surprises lies waiting for the Committee on Education, and for this Society.

Moreover, I have not space here to mention many other details which are of great moment for the future of the race. I appreciate the people in this system who, in all sincerity, are struggling against its odds and I appreciate the laborious and scientific work Commissioner Valentine has done to improve these conditions. In short, I wish it to be understood that I am wholly impersonal in my criticism of the system.

Our future is in the hands of the educational system of today. Those of us who have come thus far know how our youth have longed to reach the summit of the mountain. Let us not forget our own yearnings and the prayers of our ambitious young for opportunity. Let us climb the highest mountain, without looking back till we have reached the top.

My Heart Talks to My People

By CHIEF JOE MACK IGNATIUS

Chief of the Prairie Band of Pottawatomies of Kansas

I DON'T know whether you can understand me. I can't understand white man's talk myself. I am glad I'm not educated. I would forget I was Indian.

I suppose you have heard about those three tribal brothers. Chippewa Indian is oldest; Ottawa is second brother; Pottawatomie is youngest brother. They were three brothers before white man landed in our country and they were told there is something white going to come such a day to take care of red man, so they went to the shore. Sure enough they saw ships coming and that is the reason they did not head them off in the first place, because they were told.

White man said: "I am sent here to take care of the red man," and he raised his right hand.

Later on, years after, this Republic he went to those three brothers four times to be brothers with them. He said: "I will give you everything I make, everything I raise and clothes and money." Well that include to all Indians in this country then, because this Republic was small boy, the reason he told the three brothers, and he said: "I am going to use your land to raise my children." So they made strings out of hide. It went one mile, that string. Well I want four hundred times long this string square. Well Indian didn't know what to say. Indian said, "How many days you call it one week." White man said, "I call it seven days one week." Indian said, "I want \$7 a day for my land." White man said, "I pay you long as sun shines, long as star shines, long as Mississippi runs, long as grass grows." He raised his right hand when said this, and that include to all the Indians.

From that hide this government made states out of it when he did that. Well that include to all the Indian Tribes, so this government will have to pay us and take care of us long as sun shines and by rights Indian don't vote and don't pay tax. That tax money, half of that ours, half to government. That is the suggestion the government made when he said, "I will pay you long as sun shines." And this government he is very busy taking care of himself. He wants all the money and all the land. Even he don't look at the

white women and white children. There are lots of poor white people in this country. Of course he forgets us Indians entirely.

This white man has disappointed us from the time when he raised his right hand, from generations on to this last day. I don't know what he meant when he pointed out that Indian keep that suggestion and consent in his mind. From generations white man he write on piece of paper and he put it away and forget it. These three brothers didn't know when they made consent to this string of hide. They thought just one place four hundred miles square. They didn't know it was going to be United States.

The government told us Indians he was going to leave us alone on our reservations, but now he is breaking them up. Whites settle in.

Where is that little Indian girl's children going to live. They will be thrown into the ocean.

And those Superintendents of Reservation, they don't help Indians. White man go there. He have more privilege. And those inspectors come to reservations, they don't do any good. After they go away same thing go wrong better. Our Superintendent G. L. Williams said, "\$3.00 too much, \$1.50 all right for Indian rent." I think Indian ought to do for himself. His welfare will be better. Of course we will be under the government forever. We ought to have our own Indian employes, Indian teachers, Indian blacksmiths, Indian wagonmakers, Indian clerks, Indian superintendents and Indian inspectors. We don't have to have high, well educated man to be Superintendent, just so he is honest and has a good head. Those smart men they know how to do wrong and they know how to get out of it. That is the way those high educated men like Charles Curtis do.

I don't know who we call government. Whoever he is, if he come through that suggestion and obligation I think will be good friend white man forever, if he don't, we will have to correspond to our other government.¹ This is not the only government we got. Those reservations suppose to be the house of our homes, but the government punch holes in them — later on no more reservations.

So we don't care who will take, the Democrats or the Republicans. Democrats may do better. If they don't do what they ought to we will have to correspond in two days. That is we will look and see how it is going to be. This government ought to see about us Indians first thing next term. I see houses tear down and rebuild better.

¹ Meaning political party.

The reason Indian didn't make no complaint he look at white man's children in this country. White said Indian got no sense. Indian got good heart. We don't want to be afraid this government just because he shoots fifteen miles. That is common for our other friend. Then you can't tell this White nothing. He has to see something with his own eyes before he can believe anything. An Indian can never wear white man's coat.

I guess this government is getting tired having fun in this country and enjoyment, the reason he don't go through with his promise.



Catholic Missions Among the Indians

Extract from the Lake Mohonk Conference Address

BY REV. WILLIAM HUGHES.

I TAKE it that it is the first principle of all Indian work that the Indian should be fitted as soon as possible for citizenship. The only difference of opinion, therefore, which could arise would be in regard to the precise moment when a particular tribe or person shall be so fit. In general, I should say that the Catholic missionary sets a later term than is popularly set down as the term of the Indian's education (especially that of the less civilized tribes) for complete citizenship as opposed to all wardship. Now the ordinary organization of the Catholic Church — the organization toward which all missionary effort is directed — is the parish, which is usually a self-supporting establishment in which the members are no longer under the primitive tutelage, but which supplies through the home, more and more of that teaching formerly given by the school and church alone. The Catholic missionary, therefore, has the same purpose and end as the National Government, because the time when the man is fit for complete citizenship may be taken to be the time when he is prepared for full-fledged church membership and headship of the Christian home. I say that the Catholic missionary will welcome this assimilation of the Indian with the white citizen but we should not be too precipitate in the process. The obliteration or demoralization of a people is not their assimilation and civilization.

Light on the Indian Situation¹

By CARLOS MONTEZUMA, A. B., M. D. (Apache)

SENATOR SMITH of Arizona, when a member of the House of Representatives, said, "There is more hope of educating the rattlesnake, than of educating the Apaches." I am an Apache.

When I was ushered into civilization the warning among the pale-faces was: "Look out! an Indian is an Indian. If you do not get the first drop on him, he will drop you."

Rounding up the Apaches by the soldiers and Indian scouts was worse than catching bears and rattlesnakes. The Apaches were destroyed in bunches while caged in caves and gulches. If they stampeded they were shot down like dogs. They were deceived into surrender and then killed. Indian scouts were paid for making midnight massacre raids on Apache camps and taking prisoners their children who were sold into captivity.

In one of these midnight raids made by the Pimas in 1871 many Apaches were slaughtered, and I was captured. That dark memorable night with all its awful horrors of massacre is indelibly impressed upon my mind.

The next morning, as from a supernatural stupor I awoke in another world. Childlike, I cried as if my heart would break. I wanted to go to my mother and my father. Not so. Life had another mission for me.

Two days on horseback under the broiling sun brought us to the Pimas' homes, where I was kept for several days.

To celebrate their victory, about four hundred Pimas danced around me and then helped me onto a horse and carried me off to be sold.

I was purchased for the sum of \$30 by Mr. Carlos Gentile, who was on his way east, at Adamsville, Arizona. He legally adopted me and cared for me as his own. In the east we traveled from place to place and within one year landed in Chicago.

Here I entered the public school before I could speak with much intelligence in English. I made rapid progress, because I was a lone Apache in school with English-speaking children. Very soon,

¹ An address delivered at the Second Conference, at Ohio State University, Joint Session, Oct. 5, 1912.

unconsciously, I took on their ways. I could do nothing else. In school, in the streets and in whatever way I turned I was led to become like my schoolmates. I was carried by the current of my environment. I was lost in it and had to stick to it. In my earlier days I had become Apache in speech and habit because I had associated with those who spoke only the Apache Indian language.

My public school education was not only in Chicago but also in a little red country schoolhouse near Galesburg, Illinois, where I grasped the rudiments of farm life during a two years' stay.

I was taken to Brooklyn, New York. There I studied with the children of other races learning to become American citizens; and then came west to Urbana, Illinois, where I was tutored and prepared for the State University.

While a student at the University without money, to pay part of my expenses I helped around the house — gardened, took care of a horse, and worked at whatever I could find to do outside of my study hours. During vacations I worked on a farm. Graduating in the Spring of 1884, I came back to Chicago.

Here, like all new comers, I experienced that even with a University degree it was not an easy task to convince the people that you can do anything. After many days of fruitless search I found a "job," not a "position," where I worked only for my meals and a place in the store to sleep.

Through kind friends my tuition was remitted to me at the Chicago Medical College. For five years alternately behind the counter and attending lectures I finally graduated in medicine and obtained my coveted license to practise medicine and surgery. After several months of private practice I entered the Indian service as physician and clerk at the Fort Stevenson Indian School in North Dakota. Here I saw an Indian school for the first time. One year later I was transferred to Western Shoshone Agency in Nevada as agency physician. There I saw in full what deterioration a reservation is for the Indians. I watched these Indians, cut off from civilized life, trying to become like Yankees with the aid of a few government employees. Because of my own experience I was now able to fully realize how their situation held them to their old Indian life, and often wondered why the government held them so arbitrarily to their tribal life, when better things were all around them.

After three years and a half of hard service in Nevada I was sent to the Colville Agency in Washington, where I had the honor of being physician to the Chief Moses band of Columbia River Indians

and Chief Joseph's band of Nez Percès, these two Chiefs being among the greatest in our history.

Though I longed to help these Indians, yet my heart yearned for civilization, and, as God would have it, I received without solicitation a call from the east—a call to become resident physician at the renowned Carlisle Indian School in Pennsylvania. Here I had the blessed privilege of working with those who had at heart the real uplift of my people.

Two and one-half years at this institution under that famous God-fearing man, General Pratt, was an inspiration. At that time this school was a lighthouse for all the Indians. It was a stepping stone to all its students helping them to go out into every avenue of civilized American life.

That I might better acquaint myself with all human kind by coming in contact with all races of all climes; that I might see with my own eyes the world's progress; and that I might exert the energies with which God had blessed me and developed in me to the best interest of my fellow men, I resigned my position at Carlisle. Again coming back to Chicago I started at the bottom of my profession, equipped with a firm determination to learn and struggle on. After sixteen years of the steady and persistent practice of medicine, I believe that I am justified in feeling a merited pride in that I can refer with confidence of support to hundreds of the best physicians and surgeons in Chicago and elsewhere, who are my friends and know me, my work and my observance of its professional ethics.

To draw the *lesson* from this recital of my life, I wish you to note that I am not a Reservation Indian. I never was a Reservation Indian. The world was my sphere of action and not the limitations, nearly as binding as a prison, of a strictly Bureau-ruled reservation. It may have been cruel to have been forced away from paternal love, care and protection, but after all these years, to me it has proven the greatest blessing. I studied in public schools and not in Indian schools. I did not spend a few hours in a Reservation schoolroom and the rest of the time in Indian camps. At an early age I was compelled to earn my own way in life. The government never paid one cent for my education. I have no trouble with the Indian Bureau about my money, my property or my rights as a citizen. Indian Bureau care and restrictions are unknown to me. I obey the laws of the State and Nation under whose protection I live, and so have widest freedom.

Rather than go back to my people I stayed in the east. I had to make my civilized life good within one generation and not in thousands and thousands of years.

Such is the embodiment of my life and that is why I ask the same liberty for my noble race — the American Indians. In these forty years' absence from my people I have not forgotten them. They have been in my heart day and night. For them my pen and tongue have not been idle.

You cannot treat on Temperance without thinking of Frances Willard; on the Salvation Army without keeping in mind General Booth; nor can you grasp the Indian situation without bringing in Gen. R. H. Pratt. The ex-president "who can do no wrong" relieved the General from the Indian service; from the institution he founded, loved and to which he gave twenty-five years of the best of his life. The bard that had kept the best interests of the Indians intact, went down. At that moment the steering of the Indian ship was given into hands opposed to General Pratt's ideals and it has been heading wrong ever since. It is drifting and we only can help it to sail in the right direction and for the right port by dropping out these past eight years and beginning again where we then left off.

Colonization, segregation and reservation are the most damnable creations of men. They are the home, the very hothouse of personal slavery — and are no place for the free and the "home of the brave."

I do not desire to criticise the individuals composing the guiding power of the Indian Bureau of our government, but I am unalterably opposed to the system itself.

I firmly believe that the only true solution of the so-called "Indian problem" is the entire wiping out of the reservation system; of the absolute free association of the Indian race with the paleface. Let us have an opportunity of joining with them on the basis on which all other races have been placed. No race on earth has contended so long, so diligently, so persistently for "equal rights" as has ours. No race on earth has ever survived such handicaps, oppression and the denial of any basis of freedom as has ours. Look back in history and find if you can, any race that ever inhabited this earth, who have contended against a greater force than ours for a period of four hundred years; and we are still struggling and fighting for liberty and equal privilege. God only knows the trials, tribulations, slavery and oppressions to which the Indian race has

been obliged to submit and yet is valiantly fighting to overcome. If it were not for the sturdiness, the physical and moral strength of our ancestors,— would it be possible for us here to-day — descendants of the greatest aboriginal race in the world — still to contend for liberty and freedom?

Years and years ago the Indian only knew that truth and righteousness governed all things. But a century and more of deceit and hypocrisy has naturally taught him to distrust the pale-face, through their unfulfilled promises and double dealing.

Only as an exception has a paleface appeared who in truth and in fact was a friend. Yet with all our oppression, with all the deceit that has been practised upon us, I challenge any paleface who can meet the fidelity "even unto death" that is to-day and has always existed in the heart of every Indian in this country.

All who understand the Indian as a man know that his possibilities, given half a chance, are limitless. They know that there is nothing in the world we can not master. For four hundred years we have pleaded, begged — yes, sacrificed our lives — to receive fair treatment. We knew little of murder, rape, assassination and other crimes until the paleface taught us these things in their most exquisite form. History records where we, time after time, have sought peaceful solution of our rights and interests and as many times and more have we been deceived, cheated and defrauded. Is it surprising that we fought? Will a rat forced into a corner die without a fight?

The Indian Bureau system is wrong. It must by virtue of its powers be oppressive. It is not human and therefore can not be just. If the good government as our guardian has failed to place us where we rightfully belong in this world, remember that the fault lies there and not with the Indian. Therefore, it behoves every member of this Society and all Indians throughout the country to compel the government to realize its injustice. We educated Indians must awaken and express ourselves.

How often have I looked unto Heaven and said: "Oh, Lord, how long, how long!" when it seemed as though there was no shadow of hope for my people and that even God had forsaken us. But not so, my brothers and sisters, God is near and will help us. The light that comes from an Indian's heart is not yet dead. We still have among us men and women with the spirit of Red Jacket, Logan and Pocahontas, and the dawn of a better day is here.

Cease not to pray that He will yet give us an administration that will legislate and administer the end of reservation prison life for our people and open as wide opportunities for them into American civilization as it gives to all other races, and then will we be free to work out our own salvation.

*82 West Madison street,
Chicago, Ill.*



Sanitary Homes for Indians

By EDGAR B. MERITT.

IT is difficult to develop an Indian to a standard of civilization above and beyond his home environment.

The Indians of the country have to their credit about eight million dollars of individual moneys and there is deposited in the United States Treasury nearly fifty million dollars of treaty and trust funds which could be segregated and made available to certain classes of Indians, under the act of March 2, 1907 (34 Stat. L., 1221). I know of no better use that could be made of this money than improving the homes of the Indians and making them sanitary and wholesome.

By improving the homes of the Indians we will not only improve their health and morals, but their industrial condition as well, and when the able-bodied Indians learn to work with their hands and brains, and have the inclination to work, then will the whole Indian question be solved. If by some . . . process there could be impressed on the minds of the Indians the necessity and the great benefit, morally and physically, of LABOR, and the absurdity of owning valuable agricultural lands without farming those lands or getting any benefit from them, the further need of the Indian Bureau would not be very great.

In order that the improved industrial conditions may be brought about, I am in favor of a very large reimbursable appropriation, so that every worthy Indian allottee may have seed for planting and adequate farming implements with which to begin in dead earnest farming operations on his allotment. A large appropriation of this character available for a number of years would make the Indian independent industrially and would result eventually in large savings of gratuity appropriations by the Government.

The Indian as a Master Workman¹

By CHAS. E. DAGENETT (Peoria)
U. S. Supervisor of Indian Employment

THE subject "master workman" broadly implies efficiency to a marked degree in any line of employment the person may be engaged in, whether farming, stock raising, fishing, lumbering or any one of the technical trades. To treat this subject in a specific and technical manner, citing individual cases would necessitate making this paper a very ponderous one. It is not with the view so much of showing the degree of skill reached by the Indian as master workman in various lines, as to show his comparative skill, and his ability to make of himself a master workman considering the opportunities that he has had and the time within which he, as a race, has had to produce the master workmen.

As a general statement, and a positive one, I say that the Indian naturally and as a race is, or at least was not lazy, and that if he is lazy to-day, it is the result of enforced environment, and in the case of the educated ones, largely the result of the system under which they were educated. Primitive Indians could not have been lazy.

I have often been asked whether the younger generation, meaning generally those who were called the educated class of the returned students, or whether the old uneducated Indians were the best laborers, meaning, of course, manual labor, and I have had to answer this by saying that those who were usually termed the old uneducated Indians were best when it came to doing a good honest day's work. I have, in every case, qualified this statement by explaining that when it comes to work of any kind requiring skill and training the younger Indians were of course the better, and the fact that the younger Indians were not as good laborers as the old Indians was not due to inherited laziness, but was the result of a faulty system under which they were trained.

We have at this time, notwithstanding the adverse conditions, a comparatively large per cent. of Indians who are efficient workmen in the various trades. This is especially to the credit of the Indians as a race when it is considered that most of the education and training received by the Indians has been in our government educational institutions, and there has not been and is not to-day, a government

¹Read by title at the Second Annual Conference.

institution in which Indians are educated, that can or does turn out what you could rightly call finished mechanics as it is understood in the business world.

One of the hindrances of the younger Indians is the apparently necessary lack of industrial training in our government institutions. There is a very pronounced lack of honest effort at *result getting* put forth by those in charge of the various industrial lines and likewise a very decided lack of this same effort exacted of the pupils who may be receiving training in the various lines. The Indian boy and girl is expected to work in the industrial lines four hours out of a possible eight and during these hours they are all too generally allowed simply to serve time and "putter" along. They leave school with the idea that four hours of such work as they have been taught to do is half of a day's work and when they go out in the business world where they are compelled to give value received, and a good honest day's work is expected of them, they think they are being imposed upon and all too frequently they give up. Considering all things, the wonder is that the Indian boy or girl educated under such conditions do as well as they do, *not* that they don't do better.

The incentive to become a master workman was certainly not fostered by the reservation or the ration system. The greatest obstacle in the way of the Indian becoming a master workman is his lack of "stick-to-itness" which is less no characteristic of the Indian in his native state than that of laziness. No-one can master a trade or occupation without "stick-to-itness." Barring this hindrance, the Indian, if given equal opportunity, can and will equal the ordinary white person of similar environment and education. The very conditions under which the primitive Indian lived precludes the possibilities of his having been lazy, his nomadic habits prevent his laying in supplies when easy to obtain and the chase with his single weapons was any'thing but the occupation of a lazy man. The question often arises as to what the special aptitude of the Indian race is. My answer as the result of many years observation and first hand knowledge of the Indian is emphatically that he as a race has every aptitude.

Notes and Comments

Conditions at Wind River Reservation, Wyoming

By CHAS. H. KEALEAR (Sioux)

COAL AND OIL LEASES.—These are covered over with a blanket, Indians realizing nothing from them—oil leases practically nothing, coal leases tied up since a scramble over them as to who should have it.

GRAZING LEASES.—No distribution of the proceeds from same made for some time, and Indians in great need for some support at this time.

INDIVIDUAL FARM LEASES.—These have not been paid to Indians as they should have been four months ago. The Indians have appealed to the superintendent, but that very important personage has done nothing for the Indians towards collecting of past due leases.

GRAZING ON THE CEDED PORTION OF THE RESERVATION.—Government acting as agent to sell the land for the Indians; in the meantime stockmen should have been charged a reasonable amount per head for grazing permit on the ceded portion of the reservation.

IRRIGATION AND WATER-RIGHT.—For the last six years, Joy Morton of Cheyenne, Wyoming, had the water-right for all the land north of the Big Wind river; this is the land that the government agreed to sell for the Indians, but the people did not want the land, for Joy Morton who had no land had all the water and was charging an exorbitant price per acre for the water. Now that this man has relinquished his water-right, it is now open for those who want water to take out their water-rights and go to work on the ditches needed to carry the water to their farms. While this is open, the Indian Office should not delay in obtaining water-right for the Indians who hold allotments on that part of the reservation. This must be done at once, or Montana will step in and obtain the water-rights needed in that state and so deprive the Indians of water for all time. It is important that this should be taken up at once. I heard an Indian ask the agent about this matter, but he said he would *take that matter up later*. It can not be put off or it will be too late.

CONDITION OF INDIANS AT THE PRESENT TIME.—These Indians must have some work in order to make a living. I can not under-

stand how they exist but they do. It is not provisions that they wish for but *something to do whereby they can earn a living*. There will be a repetition of last year's times with the Indians if not looked after soon.

I wish that some other were here to help me report these deplorable conditions on this reservation, then perhaps we can get *somebody to believe some of it*. I am doing all I can, but I am alone and there are plenty of the others who are making adverse reports.

Arapahoe, Wyo.



Public Schools for Indians

By MISS ELVIRA PIKE

Teacher, U. S. Indian School, Phoenix, Ariz.

I HAVE attended public and government schools, both, but I attained the greater part of my education at the Indian schools, for which I am very thankful, and do fully appreciate the Indian school system. For the past six years I have observed the growing discontent in government school procedure, among the employes as well as the pupils and their parents.

A good many of them seem to be discontented, "dissatisfied with the run of things," as I have heard some say. This discontent is generally caused by some dishonesty, or some wrong done to the Indian by those in authority.

I have also noticed that in the government schools the Indian pupil does not come first. It's the beautiful building, beautiful grounds and general appearance to the public, while the pupils come secondary. If the pupil came first, I am sure it would be much easier to keep up the nice buildings and beautiful grounds, thus giving the pupils the real benefit as well as the "feather in the cap" to the officials.

I am in favor of public schools for the Indians rather than public opinion. I believe too that too much emphasis is placed on what the Indian used to be. We do not realize how many educated Indians there are in this United States of America to-day; but do we who are civilized fully realize how many there are in the United States who are not educated and need our help?

I believe the Indian children of to-day ought to be in public schools when and wherever it is possible, for my belief is, that the

success of the Indian race depends upon making their interests one with those of the white race.



Hampton Ideals

By ELLA L. BREWER (Puyallup):

HAMPTON Institute has produced some of the ablest leaders of the Indian of this day and generation. With her spirit of helpfulness and characteristic ideals, Hampton has amplified the work of the government schools. Her teachings, however, have been enjoyed by but a small percentage of the Indian boys and girls of the country. Students who have completed the grammer grades of the United States Indian Schools are enrolled at Hampton at the flood-tide of their ambition for a high-school course. They are thereby lifted to an environment of endeavor and inspiration, where the spirit of brotherhood of man is lived in everyday life, where self-respect is strengthened and practical preparation for self-support is given. The spirit of helpfulness to brother man is the keynote of all instruction and training, and the acquirement of knowledge and personal advancement is a means to the end that each life may become broader and more useful in that it is lived to help others to climb. This altruistic spirit is absorbed daily by contact with leaders whose daily lives illustrate the doctrines they teach. When Congress failed to appropriate its usual support for Indian students at Hampton, a stalwart company of students pledged themselves to remain and, by perseverance, grit and labor, to win their way to graduation, allowing nothing to discourage them. Hampton sent a number of students to the Conference to participate in the program of the concert, the purpose of which was to assist in covering the year's deficits. Their quartette, consisting of George Brown, Michael Wolf, George and David Owl, by their splendid portrayal of the old time songs and customs of the Ojibways and Cherokees, won the applause of the city. They came with Miss Caroline Andrus of the Hampton School to do something for the race, to help and inspire their people. Impoverished by the withdrawal of government support for Indians, Hampton continues to help the race. She exists to help, to accomplish, to construct and to demonstrate the value of her ideals. Hampton has never boasted of these facts; her devotion to duty brings its reward in the character and achievement of her graduates.

¹ Miss Brewer is a graduate of the Salem School at Chemawa, Ore.

*Grievances of the Chitimacha Indians Living Near Charenton,
St. Mary Parish, Louisiana*

By PROF. M. R. HARRINGTON

THE Chitimacha Indians of Louisiana are very much disturbed over some recent murders of members of their tribe by white men who were never brought to justice. The murderers were not even arrested; consequently the Indians go about their work in fear of their lives. They told me that they would like to remove to some other neighborhood if it were possible, where they could raise their children without the feeling that they were bringing them up only for some drunken white men to kill. When I visited them, in March and April, 1908, they requested me to lay the facts before some officer of the government in the hope that an investigation might be started and justice obtained for them if possible.

The first case was the cold-blooded slaughter of an Indian woman and two Indian men, entirely innocent of wrong-doing, in their own yard, Christmas, 1901, by three white men.

The second case was the murder of an Indian in a barroom at Charenton, at the hands of white men, identity not known. This happened February 23, 1908.

I took evidence in both these cases from Benjamin Paul, the Chitimacha chief, from Christine Paul his wife, from Delphine Stouff a Chitimacha woman and Octave Stouff her white husband. The stories they told were as follows:

CASE 1. On Christmas Eve, 1901, Gabriel Mora, an Indian, had been drinking a little and got into a fight with a negro at Charenton, no harm resulting to either combatant. Jules Dardin, another Indian, took Mora home and then went back to buy something for Christmas. When he was in Charenton he was accosted by Alfred Pecot, a deputy sheriff, who demanded to know what he had been doing. Dardin replied that he had not been doing anything — which was true, as he had not been mixed up in the fight. The deputy tried then to strike him, but the Indian held the officer off. While they were scuffling, the crowd attacked the Indian, threw him down and beat him severely. Dardin would have been killed if it had not been for his sister, Delphine Stouff, who dragged him unconscious away from the crowd. The deputy wanted to shoot her, but some one in the crowd persuaded him to refrain.

Christmas morning the deputy, Alfred Pecot, accompanied by Charles Pecot and Ernest Dele, all white, came to the home of the

Pauls (Indians) and when they arrived at the gate called for Olivier Paul, an Indian boy, who had not been involved in the trouble at all. Benjamin Paul, the boy's brother, John Paul, his father, and William Paul, his uncle, went down to the gate to see what was wanted. They were unarmed while the white men all had guns.

They found that the whites wanted to arrest the boy Olivier, but would not tell what he was charged with and had no warrant to show.

The boy came out then and denied that he had done anything. But the deputy, who had his handcuffs ready, ordered the boy to "Come here!" Frightened at the pointing guns and the handcuffs, the boy turned and started to run back to the house, when he was fired upon by all three whites and instantly killed. Three Winchester balls penetrated his body.

The uncle, William Paul, cried, "This can't be done!" and attacked the whites with a small pocket knife with which he had been whittling — only to be shot dead in his tracks.

The father, John Paul, exclaimed: "You have killed my boy!" The whites knocked him down with their guns at this and began to beat him, when the old man's daughter, Jules Dardin's wife, ran out and tried to stop them. They shot her in the head, and she died shortly after. When Jules Dardin heard his wife's scream (he had risen from his bed where he lay sick on account of his injuries of the night before) he fired at the whites from the window with a shotgun. The whites left in a hurry and gathered a mob in Charenton to come back and massacre all the Indians, but some priests stopped further violence.

Next day the sheriff came and arrested the surviving men and left the women to take care of the dead. The Indians were held in jail a while on the charge of resisting an officer but were later released. The murderers were never even arrested, and the Indians could get no hearing or redress.

CASE 2. On February 22, 1908, Jules Dardin, the Indian whose wife had been shot, went to Charenton, to the barroom. He never went armed, and had always borne a good reputation. At 11 o'clock that night two colored boys, one 12 years old, the other 14, brought back his body in a wagon, fairly cut to pieces — thirteen cuts on his body and his skull crushed. Although he was still alive when brought in, he died shortly after. The Indians suspected John Veeder and George Veeder who keeps a store and saloon, of

committing the crime, but the grand jury returned "no true bill." The only satisfaction the Indians received was a letter from the district attorney saying, "The grand jury found 'no true bill' against Mr. Veeder—which *of course* ends the matter," (!) the italics are mine—I think these Indians deserve an investigation and justice if it can be obtained for them.

*University of Pennsylvania Museum,
Philadelphia, Pa.*

The Indian School Question in California

M R. C. E. KELSEY, the General Secretary of the California branch of the National Indian Association, found in the government pigeon-holes eighteen unkept treaties with the Indians of California, all made in good faith. This resulted in Mr. Kelsey's appointment as special Government Agent, and in the appropriation of \$150,000 with which to make purchases of land. During the last eight years from one to five acres have been purchased and given to families, where there can be relief from eviction and a stimulus for individual life and home-making. During this time land has been purchased for nearly 15,000 Indians who eight years ago were homeless and without state or federal protection.

There is a vital point of contact with the California Indian at the present time; this is securing school privileges for the Indian children. There are 3,800 of these children of school age growing up without an opportunity to even read or write. Fully 1,500 are barred from the public schools by race prejudice. The Indian office is willing to provide a *per capita* tuition for Indians who are not tax-payers. This amounts to \$27.00 a year. These children can not enter these schools unless certain petitions create a sentiment in favor of admitting them. The California association is endeavoring to create a fund for a campaign of publicity and to arouse public sentiment. Dollar donations or more are welcomed by Mrs A. S. Bacon, Treasurer, 174 South Whitney street, San Jose, Cal.

Every one should know the tragic story of these California Indians. They are a fine people and entitled to redress for the wrongs they have suffered. Here is a chance to make a better America. Help this effort to secure school privileges for the 3,800 children. Think of those children.

The Second Annual Conference of the Society of American Indians¹

DURING the past year students of the "Indian and a half, Problem" have witnessed the birth and development of a new factor in the field of social endeavor. The Society of American Indians, which held its Second Annual Conference at Ohio State University during the first week of October, this year, did not come into existence to fill an empty need nor to add merely to the number of organizations already devoted to the interest of the Indian. It came as the answer to the time-worn question, why the Indian did not do something to solve his own problem.

With an organization of his own people the Indian may now grasp in an effective way the many problems that create in the aggregate the much discussed "Indian question." The very fact that the scattered groups of Indians throughout the land could come together in a harmonious council devoted to the creation of a constructive program stands as an achievement. The magnitude of this event was expressed by General R. H. Pratt as he stood on the platform of the conference on Saturday, October 5. After having reviewed his career as a friend of the Indian and his familiarity with the Indian question, General Pratt said: "It is without hesitation that I say that this occasion is the most momentous event in all Indian history."

CONFERENCE PROGRAM.

The conference opened on Wednesday, the second of October, with the registration of the members and the sessions of the executive committee. By invitation of the Ohio State Historical and Archeological Society, the Society of American Indians was invited to participate in the dedication of the Logan elm—the historical tree under which Logan, the Mingo chief, signed his treaty with the whites. Nearly five thousand people from the surrounding region witnessed the dedication of this famous elm tree which is one of the four largest of its kind in the United States. The principal addresses were made by Dr. Frederick G. Wright, Hon. E. O. Randall, Secretary of the Historical Society, and Prof. William H. Mills, Curator of Archeology at the University. Addresses in response were made by Hon. Chas. E. Dagenett, a descendant of the Miami

¹From the report of the Secretary, published in the *Red Man*, Oct. 1912.

PLATE 3



PROF. FAYETTE A. MCKENZIE

OF OHIO STATE UNIVERSITY

It was the energy and devotion of Professor McKenzie that made it possible for the leaders of the race to organize the Society of American Indians and hold their first two conferences at Ohio State University. It was through Professor McKenzie that the Society obtained its academic setting and focussed the attention of both the Indians and the whites on the immense possibilities of an Indian organization built upon altruistic principles.

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of Ohio and the present Supervisor of Indian Employment in the United States Indian Service, and Mr. Frederic E. Parker, a Seneca Indian, now residing in New York City.

The official welcome by the city was given to the conference in the Chamber of Commerce Auditorium on Wednesday evening. Quite appropriately a "red man," though a modern one of improved order, in the person of O. Max Levey, the great prophet of the Order of Red Men of the State of Ohio, was the chairman. Addresses were made by the mayor of the city, Prof. Frederic G. Wright of Oberlin College; Hon. E. O. Randall, and President W. O. Thompson of Ohio State University. Responses were made to the kindly speeches of these gentlemen by Mr. John M. Oskison, a Cherokee Indian and well known magazine writer; Mr. Chas. E. Dagenett, and President Sherman Coolidge of the Society, supplemented by a few words by the Secretary.

On Thursday morning the real work of the conference began. The meeting was called to order by President Sherman Coolidge, an Arapahoe, in the Ohio Union, the student clubhouse of the University. After an invocation, there was a discussion on the reservation system, the principal paper being on the moral and social conditions of Indian reservations, by Asa R. Hill, a Mohawk Indian and a student of Denison University in Ohio. Mr. Hill made a strong plea for the improvement of the reservation and asked that means be provided for better education not only of the children but of the older people whom he believed needed to be reached in a more effective manner. Mr. Hill's plea for the more rigid enforcement of the excise laws was most eloquent, and the examples which he gave of the results of the use of liquor on Indian reservations were powerful arguments for temperance. After a thirty-minute discussion by the members of the conference, Mr. F. E. Parker read a paper on the Indian as a citizen, in which he discussed the part which a citizen Indian might take in public affairs.

Thursday afternoon was devoted to a "get-together-time" on the campus. This hour was provided in order that the members of the conference might become better acquainted one with the other. There were visits to the various departments, with special attention given to the Indian Museum, under the charge of Professor Mills, which contains the relics of the mound-building Indians who formerly inhabited Ohio. The members of the conference were interested to learn that thousands of years ago their ancestors were familiar with many arts and inventions which we now consider as

modern. They were shown examples of ancient copper working, inlaid ornaments of pearl, and many specimens illustrating the practical and esthetic life of those early people.

On Thursday evening, the concert arranged by the Hospitality Association was given in Memorial Hall, the great convention auditorium of the city. This concert was under the direction of Ella May Smith, the leader in the musical circles in central Ohio. There were a number of Indian songs given by the Hampton boys, who appeared in their native costumes. Michael Wolfe and George Brown sang a number of the Ojibwa folk-songs, while Messrs. David and George Owl sang the tribal songs of the Cherokee. One of the features of the program was the soprano solos given by Miss Leila Waterman, a Seneca Indian girl who is a student at Carlisle School. Miss Ella Brewer, a Puyallup Indian girl, graduate of the Salem School at Chemawa, Oregon, was the accompanist. An additional attraction at the concert was the exhibition of the Thorpe Olympian trophies. The citizens of the city took great interest in viewing these visible testimonials of American prowess in the athletic world and remarked that it was singularly appropriate that these laurels should have been won by an American Indian.

By invitation of the Chamber of Commerce the Friday sessions were held at the Chamber of Commerce building, both auditoriums having been placed at the disposal of the society. The morning session was devoted to a continuation of the discussion on the reservation system, the chief paper being that read by Henry Roe Cloud under the title, "Some Social and Economic Conditions of Indian Reservations." Dr. Montezuma discussed the problem in his characteristic way and other members of the conference debated the merits and demerits of the reservation in a most effective manner.

Mr. Roe Cloud, who is a Yale graduate and a deep student of his own people, said among other things:

The reservation came into being through the logic of events. Whatever our attitude as free men toward the reservation may be these days, the Indian of the past looked upon it as a form of captivity. Reservations breed pauperism. If you help men without teaching them to help themselves and awakening in them some form of aspiration and endeavor, then you do them correspondingly great social injury. By paternalism you banish the spirit of work and remove incentive. Other races have the spirit of necessity that drives them on. In the actual struggle for a livelihood they dis-

cover and learn things of which we, as reservation Indians, never dream. The reservation system is fundamentally bad. Its segregation principle and the environment it forces upon the Indian, blocks the way to progress.

In the afternoon Mr. Wheelock as chairman introduced Mr. Thomas L. Sloan, who addressed the society on "The Law and the American Indian." As is always the case, Mr. Sloan's address was a masterful discussion of the relation of the Indian to the law of the land and the duty of the law of the land to protect the Indian in his present rights, as well as to insure his health and education. During this session, at the recess which was called by the President, Acting Commissioner of Indian Affairs F. A. Abbott requested that since he was about to leave the city on important government business he should like to make a few statements. The request was granted and Mr. Abbott presented his ideas of the "Indian question." One of the principal papers of the day was presented by Chas. E. Kealear, an Indian of Arapahoe, Wyo. Mr. Kealear discussed "Reservation Administration" and mentioned a number of specific cases in which the Indians had been wronged. It is such intelligent presentations that attract attention and are sure to excite the publicity and sympathy that will bring reform. In the evening the joint conference with the associate body was held in the large auditorium of the Chamber of Commerce. The principal speakers at the conference were: President Sherman Coolidge, who addressed the conference on "The Duty of the American Indian to His Race and to His Country, United States of America;" Michael Wolfe, who gave an eloquent address on the "Plea of the Young Indian;" Dennison Wheelock, Esq., an Oneida, from Wisconsin, on "The Indian of To-day, His Situation;" Supt. Moses Friedman, who spoke on "The Opportunity of the Race and of the Society;" and Hon. E. B. Merritt, of the Indian Bureau, on "A Program for the Indian Service." Each one of these addresses was of exceptional interest.

Perhaps the most important feature of the conference was its business session, in which the organization was perfected. The constitution and by-laws as revised by the constitutional committee were submitted and voted upon, article by article, and adopted. The statement of purposes was fixed by vote and the platform drawn up and adopted. With this basis for organization of business the election of officers took place. Rev. Sherman Coolidge was re-elected president, and the writer of this article was continued as

secretary. The council of vice-presidents was elected as follows: Chas. E. Dagenett, vice-president on membership; Mrs. L. C. Kellogg, vice-president on education; Dennison Wheelock, vice-president on legislation. The outcome of this business session may be known briefly by mention of the following results: First, a definite organization; second, a definite purpose; third, broad but progressive platform; fourth, an establishment of an annual conference at some great university; fifth, the establishment of headquarters at Washington, D. C.; sixth, a permanent bonded secretary-treasurer; seventh, provisions for the publication of the annual proceedings; eighth, provisions for the establishment of the *Quarterly Journal of the Society of American Indians*, to contain the papers and addresses of the conference and such matters of current and literary interest as might be decided upon by a board of directors.

On Saturday evening the second joint conference was held. The opening address was made by Dr. Carlos Montezuma, on "Light on the Indian Situation." This was followed by a strong and practical address by Gen. R. H. Pratt, who spoke on "The Solution of the Indian Problem." General Pratt said that the occasion was the thirty-third anniversary of the time when he brought the first group of students east for schooling. Other addresses of importance were made by John M. Oskison on the "Apache Situation," and W. R. Johnson on "My Fight with the Liquor Interest." Prof. F. A. McKenzie, whose earnest labors made possible the conference at Columbus, gave a brief talk in which he summed up his desire for the Indian. He said: "I ask that the Indian desire but one thing — the best; I ask that he be given only the best."

On Sunday the members of the conference were delegated to the city churches, and thousands of people were interested in the stirring talks given by the Indians. Newspapers seldom comment upon sermons, but the importance of these Indian Sunday addresses brought forth many interesting comments in the newspapers of the city on Monday. More than ten thousand people were reached and heard the plea of the Christian Indians for the salvation of the race.

It would be a serious omission to neglect to mention the splendid sermon given to the society on Thursday morning of the conference, by Dr. Washington Gladden in the First Congregational church. Dr. Gladden's sermon served as an inspiration to every member of the conference during its sessions. His eloquent appeal

to the inherent pride of the race should have been heard by every Indian in the country. It is published elsewhere with other papers and addresses in this number of the *Quarterly Journal*.

On Sunday afternoon in Memorial Hall, the great convention hall of the city, the Christian members of the society conducted, under its auspices, the conference on the religious and moral needs of the Indians. The principal speakers were President Coolidge; Rev. W. H. Ketcham, of the Catholic Bureau of Missions; Rev. Robert Hall, of the Indian Y. M. C. A. work; Rev. Stephen Jones, a Santee Sioux; Rev. Asa R. Hill, a Mohawk; Henry Roe Cloud, a Winnebago; Rev. Roland Nicholas, a Pottawatomie; and General Pratt, who acted as chairman. Miss Waterman rendered a solo and the Hampton boys sang Indian hymns in their native language.

The religious conference it is hoped will always be the inspirational session of the conference.

Besides the associate members from a distance whose names are mentioned in the body of this article, there were present: Miss Caroline Andrus, of Hampton; Miss Annie Fuller, of Boston; Miss Edith M. Dabb, of New York City; Mrs. R. H. Pratt; Mr. and Mrs. Albert Gale, the musical ethnologists; Mrs. Moses Friedman; Thomas Jesse Jones; representatives of schools and colleges in Ohio, and others.

The primary aim of the organization is to develop and organize men and women of Indian blood as wise leaders of their race. The race itself must see the necessity for bringing its members to a realization of the greater function which it has as one of the social elements within the American commonwealth. It wishes to awaken within the race an appreciation of its own capacity to achieve; it wishes to stimulate the effort to achieve, accumulate, and advance; it wishes to put upon the Indian himself the burden of demonstrating his own powers to BE, to DO and to CONSTRUCT. Race consciousness properly developed begets pride in one's own race; race pride begets the incentive to achieve. A dispirited and utterly crushed race can not be uplifted. No human power can uplift it. It is only when the man or the race sees that it is worth saving that it will be saved, and it is only through sacrifice and devotion that it can be saved. An Indian must say with a man of any race who has risen, "I am proud of my race. It is not an inferior race. It can advance; it can achieve; and by God's help I shall do my utmost to prove it." The society wants its members to feel this, and then

to put on the armor of faith and lead their people outward and upward into Christian enlightenment and Christian citizenship.

The great faith which the American public has in this heroic endeavor of the earnest members of the society to create a new era for their race has led the newspapers of the country to devote many columns of space, including editorial comment, to the discussion of their plans for service to their race and to humanity.

There is nothing spectacular or sensational in the conferences, but notwithstanding this, a great deal of public attention has been drawn to them simply because of the manifest earnestness of the members of the society. The presidents of great universities, editors of magazines of influence, college professors, bishops of churches, missionaries, teachers, educators, and the thinking citizens everywhere, have come into the society as associate members and given it their unqualified indorsement.

Here at last is the opportunity for the Indian himself to express his own mind and have a hand in directing the destiny of his race. At the annual conferences there is the opportunity for debating "the problems" with the best known friends of the race. The platform is free and every Indian who wishes to speak may do so. The meetings are open and every member may use his vote for deciding the questions that come before the society and in determining its officers. Associate members, however, are not permitted to vote upon these things, since the organization is fundamentally one for the development of the Indian statesman. There is a great future before the society if it loyally holds to its purpose to devote itself to the uplifting and advancing of the race. At present the society needs the encouragement and assistance not only of every Indian who cares for his people but of every American citizen who believes in a square deal for every American.



Gen. R. H. Pratt's Solution of the Problem

Remove prejudice and give equal ability and equal rights.

Prejudice vanishes through association, and equal ability comes when the same education and training is enforced during association. Equal ability takes care of equal rights.

Platform of the Second Annual Conference of the Society of American Indians

BE it resolved by the Society of American Indians in conference assembled, at the Ohio State University, Columbus, Ohio, October 2d to 7th, 1912:

1. That we reiterate the petition of our First Annual Conference asking Congress to pass a law, authorizing the President to name an Indian Code Commission to codify the laws relative to Indians taxed and not taxed, and to define more exactly the privileges and disabilities of the several classes of Indians in the United States, said commission to consist of three men qualified by legal and sociological training as well as by acquaintance with Indian affairs, to study the laws governing, and the circumstances affecting, the various tribes, groups or classes of Indians in the United States, and to report within one year of the passage of such a bill, a codified law determining the status of the Indians of the United States in accordance with existing legislation and the future best interest of these natives. This request is substantially that contained in House Bill 18334 introduced on January 19, 1912, by Hon. Chas. D. Carter, at the instance of the society.

2. That we respectfully urge that the Commissioner of Indian Affairs have as his primary object the advancement of the Indian. We ask that he have no concern whatever beyond the limits of strict justice in the interests of surrounding citizens or commercial corporations or seek to promote their claims. We ask that the Commissioner of Indian Affairs be a man with whom the uplift and promotion of the Indian shall be his first, his last and his only concern. Inasmuch as the citizens living on or near reservations have every form of redress and protection, and have representation in court and in Congress, it would seem that the Indian Commissioner should stand absolutely free as the advocate of the rights of the various groups, tribes or bands over which his office has jurisdiction.

3. That all investigation relative to Indian affairs be carried on through public hearings where affidavits can be submitted by Indians, and that copies of such proceedings be put on file for the use of all Indians.

4. That when complaints are made to the Society of American Indians, of wrongs perpetrated upon Indians who need aid or representation in adjusting their claims or righting their wrongs, the President of the Society of American Indians requests of the President of the United States, authority to investigate, and he be furnished with necessary information and facilities to make such investigation, and that such authority be asked only in such specific cases as shall to the President of the Society seem proper.

5. That we respectfully urge that school facilities be speedily provided for the thousands of Indian children without such advantage; that all Indian schools be standardized, so far as practicable to conform to the courses of study provided in the various states in which they are situated. That teachers intrusted with the development of Indian children be carefully examined and selected with the view of putting the schools in the hands of those of exceptional ability and fitness, and that facilities and encouragement for more advanced training be provided.

6. That we urge that the government, the local authorities and the Indians themselves more efficiently safeguard health conditions in Indian communities and that sanitary measures be speedily provided.

7. That we respectfully urge that if the Board of Indian Commissioners is to be retained as a body, the Indian be given equal representation on that Board, and that we further urge this be accomplished at an early date.

8. That we endorse that portion of the Circular, CED. No. 673, August 23, 1912, dated Washington, D. C., of the outgoing Commissioner Valentine, referring to the employment of Indians who are trying to make a living, and who show themselves capable and qualified for certain positions in the Indian Service; that this organization feels that such appointment of efficient Indians, wherever possible, is entirely in accord with the general policy of the Indian department to put the Indian on his feet.

9. We believe that the unique position which the American Indian occupies as the aborigine of the continent, and the part which the race has played in American history, should commend to the consideration of the American public the celebration of a holiday to be known as American Indian Day. This day we believe should be devoted to the study of the true history of the Indian, his true character and habits before the coming of the white man and to his present social and economic condition to-day. We believe that

such a day might fittingly be observed by schools, colleges, churches, historical and fraternal organizations and by the body of citizens generally. With the observance of many holidays already, it is suggested that American Indian Day might be consolidated with Discovery Day on October 12th.

RESOLUTIONS INVOLVING SPECIFIC CASES DEMANDING ACTION.

We respectfully submit to the American people a consideration of certain wrongs that need immediate redress.

We urge:

1. That in view of the desperate condition of the Jicarilla Apaches, the sale of timber belonging to the Jicarilla Apache Indians be hastened, and the proceeds used for sheep and cattle, and that as much of the work in cutting of the timber and hauling of the same be put into the hands of the Indians. That, in pursuance of the above, the strip of five miles on each side of the Rio Grande railroad be set aside for the exclusive operation of the Indians.
2. That we earnestly desire that the Pueblo Indians, in view of the thrift and independence which they have developed and retained for years first under the Spanish and Mexican governments and now as citizens of the United States do not surrender the titles to their lands which virtually means their becoming wards of the nation; we trust that the recent decision of Judge Pope in the United States District Court in U. S. vs. Felipe Sandeval, July 18, 1912, declaring them citizens of the United States, may be upheld.
3. That the title of the Mescalero Apache Indians to their reservation be determined by the Indian Department so that no time in the future it can be signed by an executive order as a government forest reserve, national park or in any way depriving the said Indians of their land.
4. That we as a society deplore greatly the inaction of the citizens of Palm Beach county, Florida, in their failure to apprehend and prosecute the murderer of Desota Tiger, a Seminole Indian, and that a copy of this resolution be sent to the Governor of the State and the sheriff of the county.
5. That we appeal to the Congress of the United States and the Commissioner of Indian Affairs to institute through the proper channels, proceedings for the restitution of such lands as may be guaranteed to the Turtle Mountain Band of North Dakota, and also to make speedy endeavor to remedy the deplorable conditions exist-

ing among the tribes of Minnesota, which have so recently excited public indignation.

6. That we feel that the Census Bureau should be given sufficient funds to complete the compilation of the statistics relative to the Indian and deplore the fact that this important body of facts, collected with great expense should not be made completely available in tabulated form. That we therefore urge upon Congress the necessity of making an adequate appropriation for that purpose.

7. That we believe that the State of New York through its Board of Land Commissioners and other proper departments, give the claim of the Cayuga Indians for lands sold by the State and formerly belonging to the Cayuga Indians in their ancient home territory about Cayuga lake more careful consideration; and that the State through its authorized officials make an equitable payment to the Cayuga Indians for this land in accordance with the profits derived from the sale of this land nearly a century and a quarter ago.



Let Our Forces Be United

DO not get your Society mixed up with any other Indian brotherhood, council, congress or association. Remember that your SOCIETY was the first to plant the banner of the Indian Race on the mountain top and that the nations of the world look toward it as an honored one. Let us not pull down the emblem by leaving it unsupported.

You can only hurt the Indian race by helping split up its forces. This is a solemn warning. Success will not come by constant division. Only failure and confusion can. We shall win the day by standing together. In divisions there is only weakness. The worst enemies of the race wish nothing more than to see our strength divided. They will do everything to push factions into being. That then will prove the incapacity of the race and the renewed necessity of a rigid Indian Bureau.

Remember, success is coming to the Indian only as he can command the respect of the forces of the country that influence his destiny. We have commanded that respect, and our Society is endorsed not only by the most loyal Indians but by the best friends of the Indian in the country. Only the Society of American Indians has this endorsement,—no other. *Let the faithful stand together. We can not serve two masters.*



Members of the Conference who attended the banquet given by the Faculty of Ohio State University,
October 5, 1912



Our Second Conference

SELECTIONS FROM EDITORIAL PAGES OF THE AMERICAN PRESS.

Lo, the Poor Indian

EVEN a wide awake city overlooks a thing or two occasionally. That was true last year when the first national conference of American Indians was held in Columbus. True, the newspapers gave it about the same attention that they might have given a conference of lawyers, doctors or preachers, but the fact that the event was unique in all history and had possibilities for the future like no similar meeting that has been held in 50 years, seems to have escaped attention almost entirely.

Now, in the goodness of their hearts, these Indians are coming back for their second conference. In the year intervening, a great work of education has been going on. Even the Indian is susceptible to certain forms of promotion. There will be in October such a gathering of red men as the American Nation has never seen. This will be, not so much in numbers, as in the widespread and diversified interests and tribes represented.

History does not often record an effort of a few to save a race. The Aztecs perished from the face of the earth, and the world to-day regrets the passing of their civilization. The Esquimaux are retreating before the advance of civilized man and are dying as they retreat. In the islands of the South Sea, a gentle and kindly folk are passing away, because they have not within themselves leaders who rally them to their own salvation.

The black man is making some efforts to redeem his race from its fallen condition, but his case is not typical. He is not here by his own act, and the people among whom he lives are divided, as are his own leaders, regarding his possibilities and the solution of the problems that confront the race.

But the Indian is different from all these. From the first he has stood for a great deal to the American people. He fills the fancy with a fine large figure. In the field of intellect he has shown much enterprise; where valor has been demanded he has not been found wanting. Moreover, in whatever degree the Indian may have fallen from his original state, that fall must be traced to the white man.

Therefore it is fitting that the white man should lend a helping hand when the leaders of a mighty race gather to sit in council

and to declare the ways in which their people shall walk. For the first time in history the Indians have a common language, for English has become that language. For the first time they have evinced an inclination to better their own condition, and for the first time they have leaders, imbued with altruism, wise in the lore of their people, skilled in the manners and customs of those among whom, perforce, the Indian must live.

So it is, that to these leaders there is given a mighty mission. Like a band of Moses they may lead a chosen people out of the wilderness of confusion, idleness and unthrift, disunion, disgust and despair. If they succeed they will give to the world a lesson, a working model, whereby will be shown how altruism can be made practical, how race consciousness may be crystalized. It is a problem in practical sociology, by comparison with which, most others seem insignificant. The state and the nation should pay attention to this meeting and all the world ought to listen. (*The Week, September, 14, Columbus, O.*)



The Coming of the Indians

IT is time for everybody in Columbus to consider seriously what a few are doing to prepare for the entertainment of the second convention of the Society of American Indians the first week in October. From all over the United States there will come to Columbus at that time the representatives of 265,683 Indians; they will make their headquarters at Ohio State University and there discuss, before a large and influential group of their own number, and delegates from white organizations interested in Indian matters, the rights and destiny of the race as Americans in America. That is about the way Arthur C. Parker, secretary of the society, puts it in a communication to the *New York Times*. He adds:

"Once Columbus was the seat of the federal prison where Sioux warriors who wanted to fight for their country were incarcerated to die like flies. Columbus, it seems, is trying to make good her reputation by making the city a place where the Indians may find a newer and higher freedom."

This is an ideal with which all of us may not be familiar, but to which we may all well work, both in justice and in helpfulness. There is no racial prejudice against the American Indians. They and the whites have intermarried without harmful results to either race, and of those unions there have been born many useful and

progressive men and women whom everybody delights to honor. The history of the American Indians is an enthralling story; their destiny is no less interesting. In the sessions of the convention there is certain to be much to please and inspire. (*Dispatch, Columbus, O.*)



The Society of American Indians

THE Society of American Indians, which holds its second conference in Columbus next week, ought to have its permanent home in this city. Here many of the plans for the organization were laid, and here the first of the series of conferences was held last year. Prof. F. A. McKenzie, of Ohio State University, was one of the chief factors in the organization, and at the university the society finds a most sympathetic department of archaeological and historical research, working in a section where the Indians were the strongest and where, a hundred years ago, they made one of their most notable stands against the advance of the white civilization.

The success of the society and the attention that it has attracted, the country over, have made the annual conference a prize sought by nearly a dozen other cities. If it is good for them, it is good for Columbus and should be kept here. An argument for that desired result would be a marked exhibition, by the people of the city, of interest in the conference and its work. A good beginning was made last year. This year, an easy way for continuing that exhibition of popular interest has been devised. That is the concert of Indian music, partly by Indian performers, at Memorial hall, next Thursday night. The size of the audience will indicate pretty clearly to the officers of the society whether or not the people of Columbus want any more of these annual conferences. (*Columbus Dispatch, September 28, 1912.*)



The Society of American Indians

THE Indian Rights Association at a meeting of its executive adopted the following minute, relative to the Society of committee, held in Philadelphia, unanimously November 1, American Indians, which is the changed name adopted for the American Indian Association:

"We extend a hearty greeting to the Society of American Indians, which recently met as a body for the first time, at Columbus, Ohio.

The formation of such an organization, managed as it will be, exclusively by Indians, is an indication of the progress of the red man to a full recognition of his needs, and an appreciation of the fact that the time has arrived for him to have an active voice in plans for working out his own salvation. The movement is a credit to the race, and is full of promise for the future, if it be wisely directed, as we have every reason to believe from this meeting will be the case. The high personnel and good spirit manifested throughout this successful conference also answers the question frequently asked, "Why does not the Indian do something for himself?"

The society was also given official recognition in the platform of the Maryland Conference this year. (*The Red Man.*)



An Indian Conference

ONE of the most remarkable assemblages in this country this year will be the conference of North American Indians to be held in Columbus, Ohio, early next month. They are to make the State University their headquarters, and there they are to discuss the rights and the destiny of their race and matters of interest to those who have Indian blood in their veins.

It may be interesting to note that the leaders among the Indians, men of large information and high education, who are naturally interested in getting at the facts, deny that the Indian is vanishing, but assert on the contrary that Indians are increasing in numbers, as they have progressed in other directions. One of them, for another thing, advances the claim, and furnishes the statistics to back it up, that the native American Indians are wealthier, per capita, than any group of people of any other nationality on this continent. The average wealth of each Indian is figured to be \$3,500, and collectively the Indians own in their own right land equal to the area of several of the larger states.

The Indians have millions of dollars' worth of property. They number thousands of intelligent and educated members, who hold good positions in the world, won by their characters and abilities. And they are intensely proud of their blood and do not recognize that there is anything in it to apologize for or be ashamed of.

As a matter of fact, as those familiar with Indians well know, the Indian makes a place for himself readily and becomes a good citizen in the communities where he is thrown upon his own

resources and compelled perforce to make his own way. The curse of the Indians has been the fatal pauperizing system of holding them on reservations, and serving out rations to them, a system which would demoralize any race in the world. Given the same opportunities and responsibilities, and the Indians will do as well as any other race. And in constantly increasing numbers they are showing this. (*Seattle Post Intelligencer, September 26.*)



More Schools Demand of Indian Conference

THE second annual conference of the Society of American Indians, held recently at the Ohio State University, is expected to result in more and better school facilities which the conference demands in its platform.

Assistant Commissioner Abbott and Law Clerk Meritt of the Indian office addressed the conference. The attendance of the founder, as well as the present superintendent of Carlisle, lent importance to the occasion. General Pratt was a notable figure of the conference. His adherence to the program of the society and his declaration in Memorial hall on Sunday afternoon that its formation was "the most momentous event in Indian history" are expected to bring new and great strength to the whole movement. With General Pratt came Dr. Carlos Montezuma.

The program of the conference was not dissimilar from that of the first year, but the time devoted to discussion was greater and the concrete and pointed statements made in those discussions are certain to find expression in action later on.

Probably the most striking address by any Indian present was made by Michael Wolf, a Chippewa boy from Hampton. (*Christian Science Monitor, October 14.*)



Michael Wolf of Hampton

YOUNG INDIAN'S SPEECH

ONE of the best speeches made at the Indians' meetings in this city was by a young "brave" at the Chamber of Commerce, last Friday night. His manner was all energy and candor. He was raised wild in the woods, but now is a scholar and a gentleman. His talk related to the new life of the Indian and what

the young Indians should do in respect to it; and he used a sentence something like this: "*A man does not do the best for a cause by talking and shouting aloud for it, but quietly demonstrating its principles in his life.*" There is a doctrine found in the deepest philosophy and one that is subject to universal applicaton. That young man showed the finish that the Indian schools can give a boy, and a finish not for show, but for work; for his next thought related to the duty the young Indians now owed to the plow and the tools of toil. It cut loose from Indian romance entirely, and pitched in for work. (*State Journal, October 6, 1912, Columbus, Ohio.*)

Indian Day Holiday Proposed

ARTHUR C. PARKER, Archeologist, of Albany, writes in the Springfield Republican:

There should be a new American holiday. This holiday should be called American Indian Day. The descendants of nearly every race that has come to America celebrate some kind of a holiday. We are told that there are too many holidays now. Here is a day, however, that has been overlooked and which simple justice should recognize as eminently worthy of nation wide celebration.

Mr. Parker goes on to tell of the general interest in the American Indian, of our exterminating him, and says now is an opportunity to make good. It would be a great day for the Red Men, the Boy Scouts, the Campfire Girls, for historical societies. October 12 is suggested.

There certainly is a good reason for the American Indian Day. This was the Indians' own country. His people were the original proprietors of the land. We call them savages but they were no more savage than other uncivilized peoples and some who call themselves civilized. Much of their savagery and more of their degradation was caused by coming in contact with white men. Where rightly treated, the red men proved true friends of the whites.

We do not believe in the multiplication of holidays—that is, days to knock off work and close up business. The tendency of too many idle days is towards national poverty. But days like Washington's birthday, Lincoln's birthday, Lexington day, Columbus

day, and now *American Indian day* with suitable celebrations, have a worthy place in the national life, by keeping us in touch with men of the past who have helped us to make the great nation we are—lest we forget. It may be said that the red man has not had a part in making us great. Who says that, fails to remember that to the American Indian our literature, in prose and poem, owes an unpayable debt. The red man, in his living close to the heart of nature, his fine poetic nature which saw the living spirit that dwells in the woods and waters, his conception of the Manitou or Holy Spirit, his puissant courage and endurance of pain, his unfailing gratitude for kindness shown him, his independence to the core (the Indian could not be enslaved) has had a share in contributing to our national character. Mr. Parker's idea is a worthy one. (*Berkshire Gleaner.*)



Religion and the Indian Conference

THE Society of American Indians is not a religious organization; the October Conference is not a religious gathering, but religion permeates them both through and through. Their object is welfare based on mutual help and brotherhood. Their permanence and success must grow out of the sweat and blood of sacrificial effort. When the record is read of those who have won through trial and tribulation, some of these Indians will find their names written there. They are linking their race anew to life, both in this world and in the world to come.

Each year the conference sets aside Sunday as Indian Sunday. The Columbus churches open their pulpits to the Indians. Last year 10,000 people listened on that one day to Indians. In the afternoon 2,500 people in one hall listened to religious discussion by Indians. This year the Ministerial Association has its committee of nine, representing as many denominations, already at work preparing for Indian Sunday, and aiding toward the general success of the conference. The conference has from the start opened its door to religion. If religious workers have been slow to enter and help, that hesitation is something which they are gradually overcoming. The time is not distant when the religious world is going to count this as one of the great movements for facilitating missionary enterprise. (*The Indian's Friend, October, 1912.*)

Active Organizations

YOUR committee calls attention to the admirable work being done by the National Young Men's Christian Association, and the Young Women's Christian Association, in providing resident secretaries for the government Indian schools, and the valuable services of their field secretaries for Indian work, Rev. Robert D. Hall and Miss Edith M. Dabb.

The newly organized *Society of American Indians*, if rightly guided, and kept free from self-seekers, gives promise of good results and of strong Christian influence. One of the officers in a personal letter expresses this reassuring purpose:

"We want above all things to imbue all efforts with the spirit of Christianity, and to make our people see that the real change of conditions will come with a true change of heart." (*Report of Committee on Indian Missions of the Home Mission Council.*)

*The Society of American Indians*

THERE is much significance in the decision of the *Society of American Indians* to open and maintain permanent headquarters in the city of Washington. If the Columbus, Ohio, Conference has resulted in nothing more, the representatives of practically every tribe in the United States by this recent move have brought the long-time vexed Indian question a step nearer its solution. . . . The Society of American Indians has entered upon its mission under the most auspicious of circumstances.

One of the important matters decided upon at the Conference at Columbus was the establishment of a legal bureau to investigate Indian problems and to recommend measures for improvement. There is to be provided also a bureau of information to give needed publicity and furnish statistics to those who wish to be better informed regarding the status of the race today. *Christian Science Monitor, Boston, Dec 14, 1912.*

The Administration of Indian Affairs

By THOMAS L. SLOAN.

IN the administration of Indian affairs there should be such reforms as will give the Indian in hearings and investigations those rights which belong to him under the Constitution of the United States. His property should be protected by regular court proceedings and when the court decrees certain rights, no Indian official should be permitted to disregard the decree of the court and the law protecting the Indian, and not violate his own oath of office to the detriment of the Indian. We should ask for reforms and the repeal of this act of Congress which provides that the investigations of the Secretary of the Interior as to the heirs of deceased allottees shall be final and binding, as in express limitation of the Constitution of the United States which provides that the government shall be vested in three departments, legislative, executive and *judicial*. The Supreme Court has said that the action of an executive officer can never be a judicial power.

The evil seems to be that the Indian Bureau administers as if the Indian was selected for their benefit, to exploit them, and not that it was created for the benefit of the Indian.

When something is to be done under the general guise of some good for the Indian, he is the last person to know about it. Yet it is their property; they are affected most by any change, but they they are the last to learn about it and are not consulted as to what might be best in reference to their land. Those people who are consulted are those who have interests averse to the Indian.

We are having these lands administered in a manner that is a shame and a disgrace to a civilized nation. Men, through political accident, and most likely through business failure preceding it, are placed in positions of arbitrary power. They evolve new theories, discover latent powers, old and new wrongs and remedies for all.

No man in Washington, neither the head nor the subordinate, can know the conditions of the *man* or his opportunities or his capabilities. The Indians are individuals and are not bound directly or controlled by any set of rules and regulations which may be promulgated by the Secretary of the Interior. The present system is not making men and women. There is a lack of the *development of the man* in dealing with the Indian.

The Indian in Caricature

*Lo, the poor Indian! whose untutored mind
Sees grafters on both sides, before, behind.*

Bartholomew in the Minneapolis Journal.

The complete legal status of the Indian, coupled with his great wealth in lands and trust funds, makes the Indian a special prey of grafting lawyers and speculators. One has only to visit towns such as Pahuska (Okla.) to see that they have been called into existence solely because there are Indians there who spend immense sums of money. Only education, a definite legal status and high personal honor can save the Indian so affected.



If we must have a statue to the Indian in New York Harbor why not have something appropriate, like this?

Triggs, in the *New York Press*.

During the last week in February the ground for the memorial statue to the Indian Race was broken at Fort Wadsworth in New York Harbor. There were several Indians present from the far west and a large company of citizens. The irony of building a gigantic statue to a race of men who have been so grossly injured by the evils of civilization can not but be apparent to those who think even superficially. The idea of the statue, however, is a noble one, and it is to be hoped that it will correctly portray the tribes that welcomed and nursed the feeble colonists. The cartoonist thinking over this matter has pictured the way the Indian has been rewarded all too frequently for demanding his rights in his own country. The greatest statue or mightiest memorial to the Indian race will not be one of bronze or stone but the building of men and women in mind and character. Such a memorial would be one that would last as long as humanity exists. In an age where materialism and splendor of outward form have intoxicated the minds of men, the flesh and blood of men, and the minds and souls of men and the welfare of future generations are sacrificed on the altar of greed. There must soon be an awakening.



Lo, the Poor Indian!

Coulyaus, in the *New York Herald*.

There are two roads which the Indian may follow. One leads upward and gives the vision of a rising sun, a new day and reveals a promised land. The other leads downward into darkness. A setting sun casts a gloomy shadow and the Indian vanishes into shadow land. The Indian whose arm is bound to the broken shield of government neglect may cast aside that shield when he will by asserting his independence as an individual and taking up the sword of individual action. He is still an Indian but a transformed one and one who has found that adjustment to conditions and an active struggle alone can save him.



The Progressive Indian American

Drawn by Harold Bierce for the *Journal*.

By way of contrast, here is an Indian who has found that education, thrift and adjustment to conditions bring health and prosperity. Spacious barns are filled with the produce of well-tilled fields and the wealth won by labor and good judgment give time for study. This man is not less an Indian because he has discovered the secret of success as an American in his own country. It is such Indians who best understand the needs of their people and who can help them most. He is the man who found the upward road and who has seen the morning of the better day. The promised land is his; he found it at his very feet.

You will find an emblem in the coat lapel of this man. It is the badge of success and the highest token of honor which he can wear. In every life activity it appears before his vision as the star of hope, as the new beacon light for the race. It makes him a part of a great race movement and gives him a standing as a factor in the welfare of his race and a builder of a better humanity.

Memorial of the Yakima Tribe of Indians

YAKIMA INDIAN RESERVATION, WASH.

Hon. JOHN H. STEPHENS,

*Chairman Committee on Indian Affairs,
House of Representatives, Washington, D. C.*

OUR FRIEND: In the name of our tribe of Yakima Indians we protest against Senate bill 6693. It is grossly unjust, depriving us of water rights which are ours by all that is equity between man and man.

Under date April 6, 1911, we petition Indian commissioner to build Wapato project under terms we think just. We want you to see this petition. Senator Jones has copy of this petition, and we [are] sorry he did not make his bill right.

We have two canals on reservation, one built 1896-97, this other built 1903. This last one is now called "Wapato project." Both are built with our tribal money.

In 1906, Secretary Hitchcock divide water in Yakima river and give us 147 cubic feet and give Sunnyside 650 feet, leaving several miles of our new ditch dry and not enough to water good the 20,000 acres watered by our ditches.

We ask if this is right?

Our riparian rights are older than those of the white man. This reservation we were permitted to hold when the government took all our other land. Water is life and belongs to the earth. Our land is poor without water. The government has set still and let our water be stolen, and now the Reclamation Service cinch us tight if Jones bill 6693 become law. The Reclamation Service talk two ways; it said water under Tieton project only cost \$60 or \$63 acre, but it cost \$93 acre. We understand this is true with other projects. Poor people bought land for little homes under Tieton Canal, and now have to sell cheap or loose all because of high cost water. This will be same with Indian if Jones bill is made law. White man is better farmer than Indian. Indian only understands horses and cattle. Reclamation make high cost water, high cost drainage; Indian can not pay, and land be sold from him. This is what white man want.

This Jones bill 6693 is blind talk. It says give Indian free storage water for 32,000 acres. This is not true. As we tell you we have

30,000 acres now watered, and this 30,000 are included in the 32,000 acres. This leaves only 2,000 acres free storage water. This is not right. It is stealing from the poor Indian. We do not want this done. The water rights to this 20,000 belong to the land because used long time and it can not be taken away. We own half of Yakima river and all water in reservation, but we are not protected in any rights.

On Ahtanum river divide of our reservation where white man have most land, the Secretary of the Interior gives three-fourths of water to white man. Now, when red man have most land to water, he gives nearly all water to white man. This was done and we could not help ourselves. We want only what is right. God wants the white man and the red man to live in peace. We try hard to do right and obey the white man's laws. We want you to help us.

Our friend in Congress introduced "House joint resolution 250" for Attorney-General to settle our water rights. This is good, but Secretary Interior hold up this resolution and try to make Jones bill 6693 law, so Reclamation will own all water and have us flat. We want you to stop Jones bill and make law the resolution 250. Then Attorney-General will settle all justly. If this is not done, we are bringing suit in United States court to settle our water rights. We want the white man to be honest and treat us right. Our words are done.

Our friend, help us. We want to hear from you.

Your friends,

(Signed) WE-YAL-LUP WA-YA-CI-KA (his x mark),
Chief Judge of the Yakima Tribal Courts,
Clan Chief of the Ahtanum.

(Signed) LOUIS MANN,
Corresponding Secretary of the [Indian] Councils.



The Interpreter's Note Book

The hardest working man at Otoe Agency is the Superintendent, Ralph T. Stanion. He comes of good Yankee stock, and work is his hobby. His heart is in it.

Otoe needs several things. The Otoes need many. There should be a field matron provided. She should be a woman of high character and ability. She should both know the Indian people and

love the work. It would be found to be hard work. There is much the Otoes should be taught.

Otoe needs an interdenominational meeting place. The gentle-hearted Quaker who ministers to their spiritual needs should have every form of encouragement. So likewise, should any other missionary who labors there. Someone should build a mission church. Here is a chance for a godly work. Christian men and women should learn something about Otoe.

At Neopit, Wisconsin, is a man who is working for the genuine good of the Menomines. He has been one of the men of this modern day who have redeemed the once odious name of Indian Agent. His interest is of a healthy sort. To him the good Indian is the *live one*. He is in dead earnest. The old time Indian would describe him as "heap good heart." A good many S. A. I. members know this man. He is A. S. Nicholson.

Things at Wind River seem unsatisfactory. Not many disinterested white people see Wind River. We should like to know the real facts on both sides of the Wind River story. Perhaps Wind River would be a good place to investigate. It is quite likely that our representative there, Mr Charles H. Kealear, is right in what he says.

Should Indian children be induced to come to a government boarding school by tales of its pleasures and nightly dances? How much dancing should be indulged in, in a government school. What schools bait their pupils by such measures? Are the moral conditions at the small boarding schools of a healthy sort? What about the larger schools?

Our Society espoused the cause of the New York Cayugas in their request that the state of New York pay their 117-year-old debt. The state has owed the Cayugas more than a quarter of a million dollars since the early days of the United States. The Cayugas have won out in the Court of Appeals. The three Cayuga chiefs are members of the S. A. I. Their people will get more than a thousand dollars per capita. They can use it and know how.

Denver, in 1915, is going to call a "Last Grand Council" of the Indian race. The Interpreter would like to know how many "Last Grand Councils" there are to be. There have been a lot of them heretofore. Rodman Wanamaker hired Reverend Joseph Dixon to hire some Indians, particularly the Crows, to pose for just such a thing and the results may be seen on a series of picturesque motion films. Oregon now comes forward and this year will hold a "Last

Grand Council." The Society wrote the promoters of the scheme but evidently our letter was not enjoyed. No reply. The newspapers told that every tribe was going to get money to send two delegates.

There never will be a "last grand council," not as long as the S. A. I. lives and grows. We shall hold Councils of a kind that are "grand" in the most eloquent sense of the word; and the results, please the Great Spirit, will *last* as long as there are human creatures. Because the old order has passed away is no indication that we are not Indians still. We are the same people risen to a higher cultural plane, as all races who develop do, by the laws of evolution. The S. A. I. wants this growth to be healthy, normal and continual. Races that do not develop die. When anything stops growing it commences to die. We, the American natives, shall not *vanish*. We shall *live* and make America a better country because we do. It is a paying game to help such an effort.

A good many Indians have confused the Society of American Indians with other Indian organizations. Some Indians have been badly deceived and have joined others thinking them ours. Some Indians have even been given \$100 a piece to join others, providing they would sign over their powers of attorney to a law "firm." We pay no Indian to join. We don't want that kind of members.

It would pay every square-deal American to know something about the Yakimas. They stand in danger of losing their water rights. There is a scheme in Congress to limit their irrigated land to 20 acres. The Yakimas have protested. Every American citizen should.

The young men and women of the prisoner Apaches at Fort Sill know nothing of the old ways of their people in New Mexico. They desire to have allotments given them in Oklahoma. They should have their request granted. The good work done among them should not be undone. These young people of the Apaches are worthy of some consideration. They are loyal Americans if there ever were such. Jason Betzinez, who wears the uniform of a United States regular, will tell you about the Apaches if you write him at Fort Sill. Read what John M. Oskison says of them.

To test the spirit developed in government Indian schools and to test the cooperation that would be given by the Superintendents, the Society has offered a prize for an essay on the subject, "Why the Indian Student Should Have as Good an Education as the White Student." The results of this announcement will be quite

interesting. The essays will be in the Secretary's office shortly after March 20.

Here are two questions for Indian school Superintendents. How many Indian girl students can a matron look after with efficiency? Are moral conditions improved by having more matrons?

Some Indians have asked if it will not work against them to become members of the Society, especially if they are in the employ of the government. We have many members who are in the Federal service and so far not one has complained. Can it be possible that there are men in power who would intimidate their Indian employees because they are members of a race organization? We shall write the Indian Commissioner and ask if such a thing would be tolerated. We believe not. Honest men do not fear a Society like ours. They work with it and for it. A good test is to see how an employee of the Indian service regards the Society. His real interest in the race can be measured by his opinion of it. At least so it appears to the Interpreter.

A great change has come to the Osages. In an election held in January the old council was deposed by the vote of the Osage citizens, confirming the action of the Interior Department. Chief Bacon Rind, a stalwart Osage of the old régime, now looks on at the affairs of the Osages as an ordinary citizen of the nation. His place has been taken by Fred Lookout. The Pahuska papers in reporting the election gave this warning to the new Chief, "*Look out, Fred!*"

Yes, there is much to look out for. The Osages are peculiarly situated. They are a people with much land and much money. The town of Pahuska with its modern stores and paved streets exists because *there are Indians there with money*. They want only the best of everything. They do not *need* to do much work. Their property income makes it unnecessary. Some of the younger men are good workers and skilled. It is an odd sight to see the scores of cabs and the automobiles carrying the gayly clad Osages from Osage Town to Pahuska, a distance of a little more than a mile. There is not a "nation" on the face of the globe that rides in handsome cabs so much as the Osage. They seldom or never walk between towns. Francis La Flesche said at the last conference that the gospel of *work* should be proclaimed loudly to the Indian. "The Indian needs to learn the meaning of one word," he said, "and his problem is over." That word is "work." Mr La Flesche had just come from Pahuska and the Osages.

THE DEATH REGISTER

The death of Dr Walter C. Roe has been reported as we go to press. Dr Roe has been for many years an earnest worker for the Indian. He not only acted as a spiritual guide, but defended the Indians from all detrimental agencies, whether moral or political. We sorrow at this loss to the Indian cause. Dr Roe was a builder, a worker, a pioneer and a Christian gentlemen in the truest sense of the word.

Newspaper dispatches report the death of Miss E. Pauline Johnson, the Mohawk poetess. Miss Johnson whose Indian name was Tekahionwake, was a granddaughter of the celebrated Mohawk chief, Disappearing Smoke. Miss Johnson traveled widely and was received in the most exclusive circles in the British court. Her first book of poems, *The White Wampum*, was published by John Lane of London and proved exceedingly popular. During her later years Miss Johnson was engaged in magazine and literary work in Vancouver, B. C., at which place she died. Her home was at Brantford, Ontario, on the borders of the Six Nations' reservation.

Chief Hollow Horn Bear, the orator of the Rosebud Sioux, died in Washington, D. C., on March 15. The inaugural parade was the beginning of the Chief's journey to the land of the departed. The exposure and fatigue of the march caused a cold that resulted in pneumonia. Hollow Horn Bear was a patriot and worked for his people as few men of the old régime have done. The funeral services were in charge of a committee of Indians, among whom were several members of the S. A. I. Father Ketcham of the Catholic Bureau of Missions was with the aged chief when he died. The funeral sermon was preached by Rev. Father Currier. The body was sent to Rosebud.

In Memoriam
ALBERT K. SMILEY,
Our Faithful Friend.
Died December 2, 1912.



